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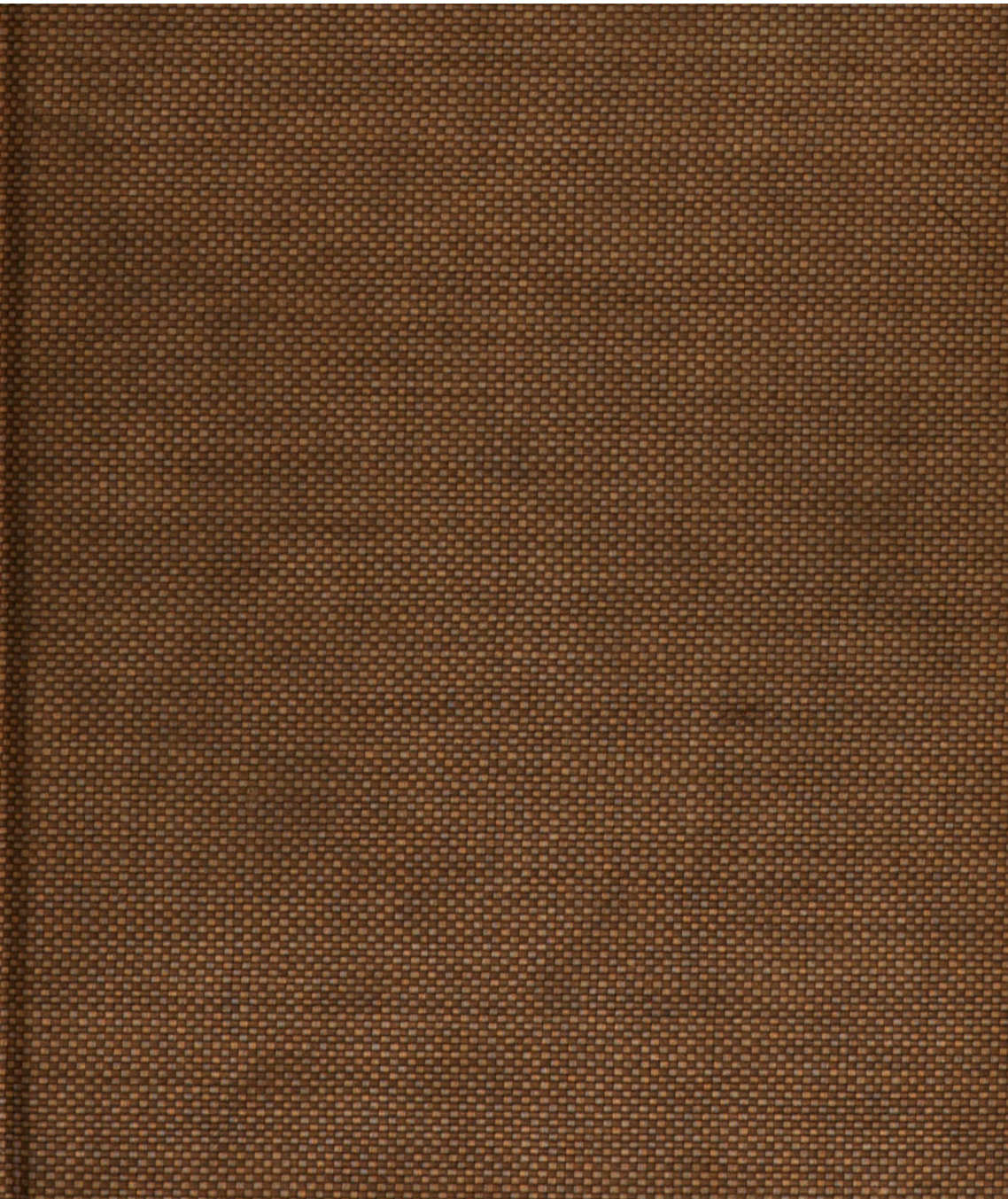
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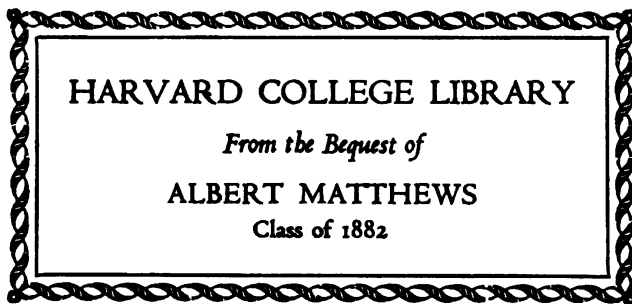
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**THE JESUIT RELATIONS
AND
ALLIED DOCUMENTS**

VOL. XLVI

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The Jesuit Relations and Allied Documents

TRAVELS AND EXPLORATIONS
OF THE JESUIT MISSIONARIES
IN NEW FRANCE

1610-1791

THE ORIGINAL FRENCH, LATIN, AND ITAL-
IAN TEXTS, WITH ENGLISH TRANSLA-
TIONS AND NOTES; ILLUSTRATED BY
PORTRAITS, MAPS, AND FACSIMILES

EDITED BY

REUBEN GOLD THWAITES

Secretary of the State Historical Society of Wisconsin

Vol. XLVI

LOWER CANADA, OTTAWAS, CANADIAN INTERIOR

1659-1661

CLEVELAND: The Burrows Brothers
Company, PUBLISHERS, MDCCCXCIX

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PREFACE TO VOL. XLVI

Following is a synopsis of the documents contained in this volume:

CII. Chaps. i.-iv. of the *Relation* of 1659-60 appeared in Vol. XLV.; the remainder of the document is given here. In Chap. iv. was related the story of the gallant defense of the Long Sault by Dollard and his little band; the writer proceeds, in Chap. v., to relate the marvelous escape from the Iroquois of several Huron captives taken in that assault. After undergoing tortures from their cruel captors, and the utmost hardships and sufferings during their flight, they arrive safely at the St. Lawrence, guided thither by the Virgin, whom they have earnestly invoked. One of these, while tied to the stake, is miraculously saved by a sudden thunder-storm, which extinguishes the flames and compels his tormentors to seek shelter. At this juncture, the head of the family to whom he has been given returns from hunting, and orders that the captive's life shall be spared; and he is treated as one of the household. Pretending to join a war-party against the French, this Huron escapes from them while on the way to Three Rivers, which place he reaches after great privations. He recounts the particulars of the tortures inflicted at Onondaga upon one of the Frenchmen captured at the Long Sault; these are described at length in the *Relation*. The news of that sad disaster being brought to Quebec, the Huron

widows manifest a Christian resignation which is truly marvelous. Instead of the usual shrieking and wailing practiced by the savages, these poor women come quietly, although in tears, to pray in the chapel.

The writer next enumerates the peoples "who are stretching out their arms to us, asking for Fathers of our Society to go and instruct them." These tribes extend from Maine to the Missouri River, and from Labrador to Hudson Bay; and missions could be at once opened among them, were it not for the Iroquois, the Canaanites of New France. A mission to the Upper Algonkins (Ottawas) has been undertaken by Ménard, but at the risk of his life; for the Iroquois haunt the rivers, by which alone travel in that vast wilderness is possible. Bishop Laval shows great interest in this enterprise. A letter written by Ménard to a friend, upon the eve of his departure, is here given.

A chapter is devoted to the burning, at Quebec, of some prisoners captured from the Iroquois. Such fires, however, prove the surest road to heaven; "so sure are they, that we have scarcely ever seen an Iroquois burned without regarding him as on the way to Paradise; nor have we considered a single one as certainly on that road whom we have not seen pass through this torture." Before their torments, these prisoners are duly instructed and baptized by the Jesuits; "the Wolf is changed all at once into a lamb, and enters the fold of Jesus Christ, which he came to ravage." Full details are given of the fearful tortures inflicted by the Algonkins upon these their hereditary enemies.

Since Laval's arrival in Canada, "one of the most remarkable occurrences . . . is the almost total

suppression of drunkenness among our Savages." This has been accomplished through Laval's efforts. "After the King's orders and the Governors' decrees had proved ineffectual, he, by excommunicating all the French who shall give intoxicating liquors to the Savages, suppressed all these disorders." This action was taken in the preceding May. The result is especially felt at Tadoussac, where the evils of drunkenness have been most pronounced. The Huron converts who are slaves among the Iroquois are leading most exemplary Christian lives, notwithstanding the scorn of their infidel masters. The providence of God has enabled the French to sow their grain and gather their harvests. The former was secured through the sacrifice of Dollard and his band at the Long Sault; the latter, through D'Argenson's prompt and resolute action in arresting some pretended Cayuga ambassadors, and holding them as hostages for the Frenchmen still held captive by the Mohawks.

Late advices, received as the *Relation* is being closed, mention an encounter between the Ottawa fleet which Ménard accompanied this summer, and a band of Onondagas; but the latter, being outnumbered, retreat. It is rumored that the few Hurons remaining in Quebec are to be carried away by the Iroquois in a raid on that town. The Mohawks are urging the Onondagas to join them in a general raid on Canada; but the French hope that this may be prevented by their possession of the Cayuga hostages. The *Relation* closes with an earnest appeal to Christians of France for aid to their brethren in Canada.

CIII. This is a letter (dated June 2, 1661) by Father Ménard to his superior at Quebec, Jerome

Lalemant; it is written from the Bay of Ste. Thérèse (Keweenaw Bay), Lake Superior, where Ménard has labored among the Ottawas whom he accompanied thither the preceding year. He has gained six converts in that time, whose pious fervor and pure lives console him in his life of privations and trials. He mentions his poverty; he needs presents for the Indians, clothing for himself, some medicines for the sick, and some tobacco, which is money in that region. "These people are so poor, and we likewise, that we cannot find a scrap of cloth wherewith to make a compress; or a piece of stuff as large as one's hand, with which to mend our clothes."

Ménard mentions the unusual mildness of the winter at Lake Superior. He is uncertain how long he will remain at Keweenaw, and states that he must go to the spring rendezvous of the Algonkins, at St. Esprit (Chequamegon) Bay. The letter at this point (March 1) remains unfinished for three months; on June 1, he resumes it, and gives a summary of his experiences during the interval. The supply of fish was deficient this winter, and "those who wished to keep Lent suffered greatly;" but after Easter they have, for a time, abundance of moose-meat. This also failing, the Frenchmen, nine in number, leave the Indians, and go in canoes to the rendezvous. The spring is cold and stormy; "the winter and white frosts continued until the middle of May." Among the fugitive Hurons, many are dying with hunger; and to this misery is added an attack by their relentless foes, the Iroquois, and another by the Sioux. Again they flee, seeking refuge in the forests of Central Wisconsin.

Ménard sends some of the Frenchmen to an Indian

chief, to procure corn; but they do not return when he expects them, and his provisions are almost gone. Joliet and a companion have just left him; and, with the remaining three Frenchmen, he is encamped near eighty cabins of Ottawas.

CIV. Two letters are included herein, addressed to "the great Condé;" they are earnest appeals for military protection to the struggling colony of New France, against the incessant harassment of the Iroquois. The first is written by Paul Ragueneau; he asks that a regiment be sent to Canada, and maintained there for two or three years, as the country cannot bear that expense. The other is from the new governor, D'Avaugour. He praises the beauty and fertility of the country; and asks that settlers and soldiers be sent over, and aided with provisions. Then the colony "will grow, as all other states have done—provided they be not burdened with useless functionaries, such as the petty governors and men of law who are sent out to them every day." The governor thinks that 100,000 souls could be supported within the radius of $1\frac{1}{2}$ leagues around Quebec; and suitable fortifications would render it "the finest, the strongest, and the greatest port in the world; compared with it, Brisach is but a shadow." A postscript to D'Avaugour's letter states that he has appointed Ragueneau head of a council to manage public affairs, and commends the work of the Jesuits in Canada.

CV. Chaumonot writes (October 20, 1661) to a brother Jesuit in France. He states that the Onondagas have brought back nine French prisoners, and promise to restore others in the following spring. Le Moyne—who in July had gone to escort some

Iroquois hostages to their own country — writes that he was well received by the savages, who have built him a chapel; and that the Mohawks and other tribes really wish for peace, since they are at war with certain other tribes. The new governor is planning a decisive campaign against the most hostile of the Iroquois tribes, if only he can obtain sufficient aid from France; he also intends to build forts to awe the others. The Iroquois who have come to Quebec profess to desire the presence of Chaumonot among them, and promise to take him to their country next spring.

CVI. The *Journal des Jésuites* is continued in 1661 by Lalemant, and, as usual with him, is mainly occupied with ecclesiastical affairs. At New-Year's, he returns the visits made to him by the habitants, and takes "to the Children an Agnus Dei and a small piece of Citron-peel." On February 13, a house is destroyed by fire, the family losing all their goods; the bishop and the Jesuits aid them. At one of the church ceremonies, the governor claims precedence of the bishop in receiving a salute; "we induced him to agree that the Children's hands should be kept occupied, so that neither one nor the other would be saluted. The Children were notified and commanded to do this; but the Children, who were Charles Couillar and Ignace de Repentigny, instigated and persuaded by their parents, did just the contrary, and saluted Monsieur the Governor first. This greatly offended Monseigneur the Bishop. We tried to appease him; and the two children were whipped, on the following morning, for having disobeyed." This and other quarrels regarding precedence finally "resulted in the Interdiction of processions."

Early in April, news comes that the Iroquois have

again begun their attacks upon the French, of whom they have captured eight at Three Rivers. Soon afterward, however, twenty French prisoners are brought back to Montreal. On May 11, Dablon and Druillettes depart from Quebec for a mission among the Crees near Hudson Bay. Hardly have they left Tadoussac when a large band of Mohawks fall upon the Frenchmen engaged in fishing there, of whom several are killed. The post is immediately abandoned by all, both French and savages, who hastily retreat to Quebec. Upon this follow similar raids near all the French settlements, in which a considerable number of Frenchmen are killed or captured. The most notable of these is the seneschal, Jean de Lauson the younger. Yet Cayuga ambassadors bring back French captives, and ask for "black robes" to go and instruct them. July 2, Le Moyne goes to their country, to secure the liberation of the captives they hold, and to reconcile them, if possible, with the Onondagas. On the twenty-seventh, Dablon and his party return, through fear of the Iroquois.

On August 3, the Abbé de Queylus again comes from France; he goes up to Montreal, despite the command of the bishop; but in October he is obliged to return to France. On the last day of the month, the new governor, D'Avaugour, arrives. Laval plans to receive him with much parade of ecclesiastical functions; but, as the governor pays a visit to Montreal, soon after his arrival, and afterward comes to the parish church in the ordinary fashion of other citizens, and as he "was an enemy of all Ceremony, it happened that nothing was done." D'Avaugour compels Lalemant to become a member of the Council. Early in October, two men are shot, and one is

flogged—all for trading brandy to the savages. In November, Bishop Laval comes to the Jesuit residence to spend the winter. Another Iroquois raid results in the killing of several Frenchmen at Montreal—among them, two priests.

CVII. In this volume, we give Chaps. i.–iii. of the *Relation* of 1660–61; the remainder will appear in Vol. XLVII. The *Relation* is prefaced by an urgent and eloquent appeal to the King of France, for aid to Canada; this is signed by Paul le Jeune, Paris agent of the Canadian missions, who is apparently the editor of the publication. The opening chapter gives a melancholy account of the wretched condition to which the fierce Iroquois have reduced the French colony. These misfortunes were pre-saged, the past winter, by an earthquake, a comet, and other prodigies, which terrified many of the people. Many Frenchmen have been taken prisoners by the Iroquois—some of whom have been tortured to death, others made slaves to those cruel captors. Montreal and Three Rivers have fared worst; Quebec is sufficiently fortified to be safe. A band of Attikamègues, accompanied by two Frenchmen (one of them a son of Godefroy), encounter nearly thrice their number of Iroquois; they fight for two days, and all the former band are killed or captured. The deaths of Jean de Lauson and the priest Le Maître, at the hands of the Iroquois, are circumstantially related. These enemies vary their acts of hostility with peace parleys; but the French dare not trust their amicable professions, knowing too well their treachery. The particulars of these parleys are given, with the speeches of the envoys. The latter not only talk of peace, but invite the Jesuits, and,

on one occasion, even the nuns, to settle in their country. An Onondaga ambassador insists that a "black robe" must return with him, or the twenty French captives still held in his country will be killed. Such of these as have been restored say that the Onondagas treat them kindly; and that there are so many Christians among that tribe that public prayers are held every day, to which they are called by one of their chiefs.

The demand made by the Onondagas greatly perplexes the French, who know the Iroquois too well to trust them. They finally decide that it is better to risk one Jesuit than all the twenty captives; and that "one of the Fathers should go and sacrifice himself for the public, and for the rescue of the prisoners." The lot falls upon Le Moyne, "who had already four times risked his life among the Iroquois." He accordingly departs with the envoys and the liberated Cayuga prisoners; the former promise to return soon with the French captives. The coming of the new governor gives fresh hope to the distressed colonists. D'Avaugour carefully inspects the fortifications, the settlements along the great river, and the resources of the country, with which he is delighted.

The missions to tribes in the Northwest are now considered. No word has yet been received from Ménard, who went, two years ago, to labor among the Ottawas of Lake Superior. Letters and a journal have been received from Druillettes and Dablon, who last May set out on a mission to the Cree tribes; they have reached Nekouba, midway between Tadoussac and Hudson Bay, and the height of the watershed between those regions.

The journal (probably written by Dablon) describes their route, and the dangers they encountered therein. At the outset, they are detained at Tadoussac several weeks, an epidemic sickness having arisen there which causes many deaths. Upon entering Lake St. John, they hear of the deaths of some Indians belonging to their party; these men have been put to death by the other savages, because they were seized by a mental disease which rendered them ravenous for human flesh. It is a sort of werewolf tale, which the missionaries receive somewhat cautiously. At that lake, they baptize eight Indians from the regions to which they are bound—an auspicious entrance upon their voyage into unknown lands, “Satan’s dominions.” They ascend the Chobmouchouan River, meeting frequent cascades and rapids, which compel them to make laborious portages. After thirty days spent in threading their way through a wilderness of rapids, lakes, and forests, and crossing sixty-four portages, they reach Nekouba—a point but eighty leagues in a straight line from Tadoussac, and a center of trade for the Northern tribes. Here they are welcomed by a band of savages, with shouts of joy and polite speeches, the discharge of muskets, and a ceremonious dance. Nekouba is in a barren, desolate region, with comparatively little life, either animal or vegetable. The “sole redeeming quality of these deserts is their inability to maintain even those little troublesome creatures,” the mosquitoes and gnats. Forest fires are so frequent there that the travelers seldom enjoy a cloudless sun, owing to the smoke which fills the air. These fires cause periods of intense heat, and at other times intense cold occurs in summer.

At Nekouba, the missionaries meet Indians belonging to numerous tribes, some of whom have never seen a Frenchman, or heard of God; they instruct and baptize many. They are threatened with famine, owing to the large number gathered there (nearly two hundred souls); and always arises the haunting fear of the Iroquois, of whose ravages they hear in every direction,—even far up the Saguenay, and toward Lake Superior. These relentless foes have taken by surprise and utterly destroyed the Squirrel tribe, several days' journey from Nekouba; and all the neighboring tribes are so terrified thereby that they are dispersing to more remote regions, hoping there to find safety. It is reported that the Iroquois now contemplate raids on the tribes that border Hudson Bay. For these reasons, Dablon and Druillettes think it necessary to give up their plan for farther advance westward.

R. G. T.

MADISON, WIS., May, 1899.

CII (concluded)

RELATION OF 1659-60

PARIS: SEBASTIEN CRAMOISY, 1661

In Volume XLV. we gave the first four chapters of this document; the remainder is printed herewith.

[90] CHAPITRE V.

DE L'ESTAT DU RESTE DES HURONS APRÈS LEUR DERNIERE DEFAITE.

ADMIRABLE CONDUITE DU CIEL SUR VN HURON TIRÉ DES MAINS DE L'IROQUOIS.

C ELVY entre autres dont nous auons appris tout ce que nous auons dit au Chapitre precedent, est vn Huron Chrestien, qui par vne cõduite du Ciel bien merueilleuse, s'échappa des mains des Iroquois, après dix iours de captiuité: l'action est memorable, & merite vn narré tout particulier.

[91] C'estoit vn homme bien fait, bon Chrestien, & parfaitement bien instruit depuis long-temps dans tous les Mysteres de nostre Foi: il ne se vit pas plustost chargé de liens, qu'il se sentit pouffé interieurement d'auoir recours à la S. Vierge, dont les Peres lui auoiët dit tant de merueilles. La premiere resolution qu'il prit, fut de l'honorer pendant ses malheurs, auec plus de ferueur qu'auparauãt: pour cela il lui fait promesse de dire tous les iours son Rosaire; & pour s'en acquitter fidellemët il vfe d'industrie, pour suppleer au deffaut de son Chapelet que l'Iroquois lui auoit osté, auec tous ses habits. Il se sert dõt de pailles pour compter les dixaines, & de feüilles d'arbres pour y marquer auec l'ongle chaque *Ave Maria*, passant la plupart de la journée dans ce saint & [92] industrieux exercice, auquel il estoit si attaché, que quand on l'inuitoit à

[90] CHAPTER V.

OF THE CONDITION OF THE SURVIVING HURONS AFTER
THEIR LATEST DEFEAT.HEAVEN'S WONDERFUL GUIDANCE OF A HURON
SNATCHED FROM THE HANDS OF THE IROQUOIS.

ONE of those from whom we learned all that we have related in the preceding Chapter is a Christian Huron, who, by the truly marvellous aid of Heaven, escaped from the hands of the Iroquois after ten days' captivity. The incident is memorable, and deserves an especial account.

[91] He was a man of comely appearance, a good Christian, and long ago thoroughly instructed in all the Mysteries of our Faith. No sooner did he see himself loaded with shackles than he felt inwardly impelled to have recourse to the Blessed Virgin, of whom the Fathers had told him so many wonders. The first resolution he formed was to honor her during his misfortunes more fervently than before, and he therefore promised her to say her Rosary every day. That he might fulfill his promise faithfully, he used his ingenuity to make good the want of his Rosary which the Iroquois had taken from him with all his clothes. He used, accordingly, straws to count the decades, and leaves of trees for noting thereon with his finger-nail each *Ave Maria*, passing most of the day in this holy and [92] ingenious exercise. He was so attached to it that, when he was invited to sing as is the custom of prisoners, he excused

chanter, à l'ordinaire des prisonniers, il s'en excusoit, disant qu'il vouloit épargner sa voix pour mieux chanter dans le païs; car c'est vne vanité qui regne mesme sur l'échafaut, & dans les feux. Mais nostre bon Chrestien prenoit ce pretexte, pour n'estre pas diuertie de ses prieres, qu'il adressoit à tous les Saints dont il auoit oüi parler, & mesme à ceux de nos Peres, qui ont esté bruslez ou tuez par les Iroquois, les aiant souuent accompagnez dans leurs Missions.

Après que quelques iournées se furent passées dans ces petites pratiques de deuotion, sans rien relâcher; vn iour qu'il se sentit animé d'une ferueur extraordinaire, s'adressant à N. D. tout plein de confiance: [93] S. Vierge, lui dit-il, vostre Fils ne vous refuse rien, parce que vous l'aimez trop, & qu'il vous aime trop: demandez lui donc pour moi ma deliurâce, ie vous en conieure, & ie vous donne trois iours de temps pour me l'obtenir, pendant lesquels ie vai redoubler mes prieres avec le plus de soin que ie pourrai. Voilà vne priere bien simple, mais qui partoist d'un bon cœur. Les trois iours se passent sans estre deliuré: alors il dit en soy-mesme: ie ne puis pas douter que la S. Vierge ne se soit employée pour moi, & qu'elle n'ait pû m'obtenir ce que ie demande; mais sans doute mes pechez me rendent indigne de ses faueurs, ie voi bien que Dieu me veut punir en ce mode, pour m'épargner en; l'autre à la bonne heure mourons donc, ie l'ai bien merité, & mille morts [94] n'égalent pas mes crimes. Le voilà donc tout resolu à mourir, il s'y attend, il s'y resigne; quand tout d'un coup le cœur lui dit, non tu n'en mourras pas, tu reuerras encore Quebec. A cette voix interieure il reprend ses esprits, il renouuelle sa priere à N. D. &

himself by saying that he wished to save his voice in order to sing the better on arriving in his captors' country; for this is a vanity that reigns even on the scaffold and at the stake. Our good Christian, however, used this pretext to avoid being diverted from his prayers, which he addressed to all the Saints of whom he had heard, and even to those of our Fathers who have been burned or slain by the Iroquois, whom he had often accompanied on their Missions.

After some days had passed in these little practices of devotion, with no relaxation on his part, he felt one day stirred by an unusual fervor. Addressing Our Lady with feelings of entire confidence, [93] "Holy Virgin," he said to her, "your Son refuses you nothing, because you love him too much and he loves you too much. Ask him then for my deliverance, I implore you, and I give you three days' time to obtain it, during which period I will redouble my prayers with the utmost attention in my power." There you have a very simple prayer, but one that came from a good heart. The three days pass without his being delivered. Then he says to himself: "I cannot doubt that the Blessed Virgin interceded in my behalf, and was unable to obtain my request; but undoubtedly my sins render me unworthy of her favors, and I see plainly that it is God's will to punish me in this world, in order to spare me in the next. Very well, then, let us die; I have well deserved it, and a thousand deaths [94] do not match my crimes." Behold him, then, firmly resolved to die, awaiting his fate and resigned thereto; when all at once his heart says to him: "No, thou shalt not die for this; thou shalt see Quebec again." At this inward voice he recovers his spirits and renews his

se refout de tâcher à s'enfuir dès la nuit fuiuante. Mais quelle apparence de le faire, estant si bien garotté? Ce qui lui donna courage; c'est que le soir aiant fait sa priere auec vn redoublement de ferueur; l'Iroquois à qui il appartenoit, en le liant à ces pieux, ne le ferra pas si fort, lui disant qu'il n'estoit pas cruel aux captifs, & qu'il le laisseroit reposer vn peu plus doucement. Ce mot fut d'un bon augure à nostre prisonnier. Que d'oeillades il ietta vers le Ciel! que de sôûpirs il lança vers sa bonne Mere! Enfin après auoir [95] bien prié & coniuré la S. Vierge, tout le monde estant endormi, il tente vn peu, & tafche à se dégager de ses liens. Il auoit, par bonheur, vn cousteau sur foi, mais il ne pouuoit s'en feruir, sans auoir du moins vne main libre: il redouble encore ses prieres, & tournant son bras droit de costé & d'autre, il le treuua ie ne fçai comment hors de ses liens. O Dieu quelle ioie! Il délie doucement sa main gauche, puis il détache les cordes de son col; enfin auec son cousteau il coupe si subtilement celle qui le ferroit par le milieu du corps, que son voisin n'en fut point éueillé: il ne restoit plus qu'à dénotier promptement celle de ses pieds, & puis se jetter bien vifte dans le bois. Il se dresse pour cela; mais bien surpris, il apperçoit vn Iroquois deuant le feu, [96] qui petunoit; ce lui fut vn coup de massuë sur la teste; vne sueur froide, semblable à celle des moribons, s'empare de tous ses membres, il pensa mourir de fraieur, ne doutant point qu'il ne fust découuert, & par consequent destiné bien-tost au feu. Tout troublé qu'il fut, cette pensée ne laissa pas de lui venir dans l'esprit: il faut, disoit-il en soi-mesme, que l'horreur qui saisit vne ame au moment qu'elle

prayer to Our Lady, resolving to attempt escape on the very next night. But what likelihood of his accomplishing it, so firmly bound as he was? What gave him courage was that, in the evening, after he had said his prayer with redoubled fervor, the Iroquois to whom he belonged, upon fastening him to the stakes, did not bind him so tightly—telling him that he was not cruel to captives, and would let him rest a little more comfortably. These words augured well for our prisoner. What earnest looks did he not turn Heavenward, what sighs did he not direct to his good Mother! At length, after [95] praying devoutly and making supplication to the Blessed Virgin, when every one is asleep, he makes a little trial and attempts to free himself from his bonds. Having luckily a knife about him, but being unable to use it without at least one hand free, he again renews his prayers, and, turning his right arm this way and that, finds it in some way or other clear of its fetters. O God, what joy! He gently unties his left hand, then unfastens the cords from his neck, and finally, with his knife, cuts the one that binds his waist, using such stealth that his neighbor is not awakened. It only remains to untie quickly the cord about his feet and then dart with all haste into the woods. He raises himself for this purpose, but is much startled to see an Iroquois smoking before the fire. [96] This was like a heavy blow on the head to him; a cold sweat like that of the dying started out all over his body, and he thought that he would die with fright—not doubting that he was discovered, and consequently destined soon to be burned. Although he was greatly perturbed, there nevertheless came into his mind this thought: “The horror,”

est condamnée aux flammes éternelles, soit bien épouventable, puisque l'apprehension d'estre surpris me cause de si étranges convulsions. Il n'en eut pourtant que la peur, car soit que l'Iroquois qui petunoit, fut à demi endormi, soit que la Sainte Vierge protegeast particulièrement son deuot, [95 i.e., 97] il ne fut point apperceu, & laissa couler quelque temps sans remuer, après quoy il se redressa encore, mais ce fut pour se reietter bien promptement à terre; car vn vieillard faisoit pour lors la ronde, & visitoit tous les feux & tous les prisonniers, de peur que pas vn n'échappast de leurs mains: il passa assez proche du nostre, & luy causa plus de fraieur que n'eust fait vn coup de tonnerre, qui fust tombé à ses pieds. A la troisième fois qu'il se dressa, ne voyant personne en sentinelle, il dégage adroitement ses liens, & sans faire bruit marche tout doucement au trauers des Iroquois qui dormoient de tous costez: il n'eut pas plustost gagné l'épaisseur du bois qu'il se mit à courir tout nud le reste de la nuit, sans que les ronces, & les épines, & les halliers, le retardassent [96 i.e., 98] d'un moment. Ah! que nous fuirions viste toutes les occasions d'offenser Dieu, si nous apprehendions les feux d'Enfer, autant que ce pauvre homme apprehendoit ceux des Iroquois.

Il fut quatre iours & quatre nuits à courir sans relâche, s'imaginant à chaque pas l'Iroquois à ses talôs, aiant l'esprit tout plein de ses feux, qui ne lui laissoient pas seulement regarder où il mettoit les pieds. Il se rêdit enfin à Montreal. Qui pourroit dire avec quelle ioie? Ses premiers soins furent d'aller droit à l'Eglise remercier sa Bienfaitrice, & se preparer par le Sacrement de penitence à celui de

he said to himself, "that seizes a soul at the moment of its condemnation to everlasting flames, must be fearful indeed, since the fear of a surprise causes in me such strange disturbance." He escaped, however, with nothing worse than a fright; for — whether because the Iroquois who was smoking was half asleep, or because the Blessed Virgin extended her especial protection to her devotee — [95 i.e., 97] he was not perceived. After allowing some time to pass without moving, he again raised himself, but only to drop back once more to the ground in all haste; for an old man was then making the rounds, visiting all the fires and all the prisoners, lest a single one should escape from their hands. He passed our prisoner at no great distance and gave him a greater fright than a thunderbolt would have done by falling at his feet. Upon rising for the third time, seeing no one on guard, he dexterously loosed his bonds, and, without making a sound, walked very gently through the midst of the Iroquois sleeping on all sides. No sooner had he gained the cover of the woods than he began to run, all naked as he was, and kept it up for the rest of the night, never letting the brambles, thorns, or thickets check his course [96 i.e., 98] for a moment. Ah, how speedily would we flee from all occasions for giving offense to God, if we feared the fires of Hell as much as this poor man feared those of the Iroquois!

Four days and four nights he ran without stopping, at each step imagining the Iroquois at his heels, and having his mind full of the Iroquois fires, which did not even let him look where he set his feet. At last he reached Montreal, and who can say with what joy? His first concern was to go straight

l'Eucharistie, en action de grace d'un bien-fait si signalé: mais comme il n'y auoit point de Prestre à Montreal qui entédist le Huron, il voulut, & eut le courage de se confesser [97 i.e., 99] par interprete, ce qui luy aura merité vne abondance de graces: car il a depuis témoigné que iamais en sa vie il n'a gousté tant de douceurs, ni ressenti tant de contentemens, que dans la Communion qu'il fit alors. *Dominus mortificat, & viuificat, deducit ad inferos, & reducit.*

D'VN AUTRE HURON DELIURÉ DE CAPTIUITÉ PAR
L'ASSISTANCE DE LA SAINTE VIERGE.

VN autre Huron qui auoit eu le bien de recevoir le saint Baptême des propres mains de Monseigneur de Petrée, s'échappa dès la premiere nuit de sa prise; la façon n'est pas moins merueilleuse, que celle que ie viens de raconter, il y paroist aussi vne protection toute singuliere de la sainte Vierge, à laquelle ce pauvre homme attribué sa liberté, il en a [98 i.e., 100] fait le recit avec des tendresses dignes d'une faueur si prodigieuse. On lui venoit de couper le poulce, il auoit la bouche encore toute grillée du feu qu'on luy vouloit faire manger, & on ne faisoit que d'acheuer vne execution sur vne de ses iambes qu'on luy brulla inhumainement. Nonobstant tous ces tourmens, il ne fut pas plustost garroté de la maniere que nous auons dit, pour passer la nuit en cette posture, qu'il s'endormit, & pendant son sommeil il vit vne Dame diuinemēt belle, qui lui dit ces mots, *Satiantaša*, sauue-toi de tes liens. A cette voix il se réueille, & aiant l'esprit tout rempli de cette beauté admirable qu'il venoit de voir, & de qui il auoit entendu vne si douce parole, il se fouuint que les Peres lui auoient dit souuent qu'il n'y auoit point de

to the Church, to thank his Benefactress and prepare himself by the Sacraments of penance and the Eucharist, in thanksgiving for so signal a favor. But, as there was no Priest at Montreal who understood Huron, he wished to confess through an interpreter, and had the courage to do so,—[97 i.e., 99] which must have won him abundant grace; for he has since testified that never in his life did he taste such delight, or feel such gladness, as in the Communion which he then received. *Dominus mortificat et vivificat, deducit ad inferos et reducit.*

OF ANOTHER HURON DELIVERED FROM CAPTIVITY BY
THE AID OF THE BLESSED VIRGIN.

ANOTHER Huron, who had enjoyed the good fortune of receiving holy Baptism from the hands of Monseigneur of Petråa himself, escaped on the very first night after his capture, in a manner not less wonderful than that which I have just related. There was manifest also a very singular protection on the part of the blessed Virgin, to whom this poor man attributed his deliverance, [98 i.e., 100] recounting the circumstances with a tenderness worthy of so miraculous a favor. One of his thumbs had just been cut off; his mouth was still seared with the fire which they attempted to make him eat; and an act of cruelty had just been performed on one of his legs, which had been inhumanly burned. Despite all these tortures, he had no sooner been bound in the manner we have described, to pass the night in that position, than he fell asleep; and he saw in his slumbers a Lady of divine beauty, who thus addressed him: *Satiatontawa*,—"Escape from thy bonds." At this voice he awoke; his mind filled with that

beauté [99 i.e., 101] au monde qui égalaît celle de la Mere de Dieu, & ne douta plus que ce ne fust elle qui l'auoit éueillé pour se sauuer. Il l'inuoque dõc, mais de bon cœur, & la prie de luy donner la force & les moiens de lui obeïr; la priere fut feruente, mais courte, parce que le temps preffoit. Il tâche de tirer de ses liens la main qui n'estoit point blessée, & après quelque effort en vint heureusement à bout, & ce fut sans doute par le secours de la sainte Vierge, parce que les foins que prēnent les Iroquois de bien lier leurs prisonniers les premiers iours, sont tout à fait extraordinaires, mais biē éloignez de ceux que la Mere de Dieu prend de ses bons seruiteurs, comme il parut en celui-ci, qui aiant si aisément degagé vne main, s'en feruit pour dénotier les cordes de l'autre main, des pieds, & du reste [100 i.e., 102] du corps, sans estre ni apperceu, ni entendu; après quoy il se met à fuïr tout nud, n'ayant qu'un méchant haillon sur les reins, courant sans cesse iusqu'à la pointe du iour: il vit alors ses pieds & ses iambes toutes déchirées, & en si pitoyable estat, qu'il en eut compassion, quoy qu'il n'en ressentist pas encore le mal. Pour se soulager à pourfuiure sa course, il prend le peu d'estoffe qu'il auoit sur foy, & la met à ses pieds au lieu de chausses & de souliers, & puis se remet à courir, sans songer ni à prendre haleine, ni à boire, ni à manger. Neantmoins l'inflammation s'estant mise à ses iâbes & à ses cuisses, il desespéroit de iamais atteindre Montreal, lors que s'estant adressé à la sainte Vierge avec vne nouvelle confiance, il se ressentit tout fortifié de nouveau, & comme [101 i.e., 103] conuaincu qu'elle l'accompagnoit dans toutes ses routes, aussi courut-il vigoureusement quatre iours

wonderful beauty which he had just seen, and from which he had heard so sweet an utterance, he remembered that the Fathers had often told him that there is no earthly beauty [99 i.e., 101] equal to that of the Mother of God; and he no longer doubted that it was she who had aroused him, that he might escape. Accordingly, he invoked her very heartily, praying her to give him the strength and the means to obey her. His prayer was fervent, but short, as time was pressing. Attempting to free his unwounded hand from its bonds, he succeeded after some effort; and this was doubtless with the help of the blessed Virgin, as the pains taken by the Iroquois to bind their prisoners securely, during the first days, are quite extraordinary—yet far less so than the care taken of her good servants by the Mother of God. This was shown in the case of this man, who, after thus easily freeing one hand, used it to untie the cords around the other, around his feet, and around the rest [100 i.e., 102] of his body, without being either seen or heard. Thereupon he took flight, entirely naked, having only a miserable rag around his loins. He ran without pause until daybreak, when he saw that his feet and legs were all torn, and in such pitiful plight as to excite his compassion, although they caused him as yet no pain. To aid him to continue his running, he took the bit of cloth he wore and put it on his feet in place of shoes and stockings; and then he resumed his flight, without thinking of taking breath or drink or food. His legs and thighs, however, becoming inflamed, he was in despair of ever reaching Montreal, when, having appealed with renewed confidence to the blessed Virgin, he felt himself strengthened afresh, and, as

de fuite comme à l'aueugle, sans prendre aucun autre rafraischiffemēt, qu'un peu d'eau botieuse, qui luy tenoit lieu de toute nourriture. Ce ne fut pas pourtant sans vne grande diminution de ses forces, qui furent tout d'un coup reduites si bas, qu'il ne pouuoit presque plus mettre vn pied deuāt l'autre, de forte qu'il crût quasi estre abandonné de sa bōne Mere. En cette extremité, pour dernier effort, il monte avec grand peine sur vn arbre, pour reconnoître le païs où il feroit obligé de mourir; mais bien surpris, il se voit au pied de la montagne de Montreal. Ah! ie ne m'estonne plus, s'écria-t-il, si la sainte Vierge a cessé de me conduire, puisque me voilà enfin rendu. [102 i.e., 104] Il luy fallut aller à l'hospital pour se faire penfer de ses plaies, & rep[r]endre vn peu ses forces; mais les conduits de l'estomac se treuuerent si ferrez, qu'il ne pouuoit plus rien aualer: il estoit en danger de mourir, s'il n'eust demandé de la graisse d'Ours fonduē, dont il se guerit en la beuuant, & se mit en estat de faire ses remerciemens à la S. Vierge, enuers laquelle il est si reconnoissant, qu'il ne fait presque rien que dire son Chapelet.

D'VN TROISIÈME HURON ÉCHAPÉ PRODIGIEUSEMENT DU
MILIEU DES FLAMMES.

DIEU nous a rendu encore vn autre de ces pauvres captifs Hurons, d'une façon, dont le recit agreera à ceux qui prennent plaisir d'adorer les coups signalez de la Prouidēce. Ecoutons de sa propre bouche ses auantures, qu'il décrira [103 i.e., 105] bien mieux que moi, parce qu'elles lui ont coûté des doigts coupez, des bras rôtis & des cuisses brûlées.

Après nostre prise, dit-il, ie fus mené a Onnontagué, dans l'incertitude si i'y treuuerois la vie ou la

it were, [101 i.e., 103] persuaded that she was attending him throughout his journey. So he ran vigorously for four consecutive days, heedless of his course, and without taking other refreshment than a little muddy water, which was his only nourishment. Yet this exertion did not fail to leave him greatly weakened, his strength suddenly becoming so reduced that he could scarcely continue to put one foot before the other; and he almost thought himself forsaken by his good Mother. In this extremity, as a last effort, he climbed a tree with much difficulty, to reconnoiter the country where he must die; but, to his great surprise, he found himself at the foot of the mountain of Montreal. "Ah," he cried, "I no longer wonder that the blessed Virgin ceased to guide me, since here I am at last, returned again." [102 i.e., 104] He was forced to go to the hospital to have his wounds dressed, and to recover his strength somewhat; but the passage to his stomach was so contracted that he could no longer swallow, and was in danger of dying. However, he asked for some melted Bear's fat, and cured himself by drinking it, being thus enabled to offer his thanksgiving to the Blessed Virgin—to whom he is so grateful that he does scarcely anything but say her Rosary.

OF A THIRD HURON WHO ESCAPED MIRACULOUSLY
FROM THE MIDST OF THE FLAMES.

GOD restored to us still another of those poor Huron captives in such a manner that its rehearsal will be welcome to those who delight to adore the remarkable dealings of Providence. Let us hear his own account of his adventures, which he will relate [103 i.e., 105] much better than I can, since they

mort: fur les chemins on me traitoit en captif, auffi bien que tous les autres qui s'estoient rendus librement à l'Iroquois. Estant paruenus à huit lieuës du bourg, vn Huron captif, depuis long-temps, qui auoit esté autresfois de mes amis, me dit à l'oreille que c'estoit fait de moi, que i'estois condāné au feu, que ie n'étrerois pas plûtoſt dans le village que dans les flâmes, que ie fongeaffe donc à moi; & en me difant cela me gliffa fubtilement vn couſteau ſous ma robbe pour couper mes liens. La nuit fuiuâte qui deuoit eſtre la derniere de ma vie, iamais captif n'a eſté [104 i.e., 106] tant veillé que moi, iamais homme n'a eſté tant garroté; & meſme les ſpectres eſtoient d'intelligence auec mes ennemis pour me perdre. La nuit eſtant venuë, & mes liens ayant eſté redoublez, pendant le plus profond ſommeil de mes gardes, il me ſembla voir vn phantofme horrible, ſous la forme d'vn ſerpent hideux, & ſous d'autres figures, qui venoit à l'étour de moi, faiſant ſemblant de ſe ietter fur mës pieds, & fur mes bras, & me venoit meſme ſiſſer aux oreilles, me faiſant heriffer les cheueux dās la teſte, comme ſi ç'eut eſté vn demon apoſté qui euſt eſté mis en ſentinelle pour me veiller: ſ'il m'obligeoit à tirer le pied, ou le bras, mes gardes ſ'éueilleoient incontinent, & viſitoient mes liens pour les tenir touſiours bien ferrez, de forte que pédant toute cette [105 i.e., 107] nuit ie ne pūs me ſeruir de mon couſteau pour me mettre en liberté. Le iour venu fit bien éuanouiſſer ces ſpectres par ſa lumiere, mais ne diſſipa pas mes frayeurs; au cōtraire elles augmentèrent par les approches de la mort, qui ſe rendoit touſiours plus hideuſe & plus épouuantable à mon eſprit à meſure que nous aprochions du bourg.

cost him some fingers cut off, arms roasted, and thighs burned.

"After our capture," said he, "I was taken to Onnontagué in a state of uncertainty whether I should there find life or death. On the way I was treated like a prisoner, as were also all the rest who had voluntarily surrendered to the Iroquois. When I arrived within eight leagues of the village, a Huron—an old friend of mine, and for a long time a captive—told me secretly that my case was hopeless, that I was condemned to be burned; that, as soon as I should enter the village, I would be given to the flames; and that I must accordingly take thought for my own safety. With these words, he stealthily slipped a knife under my robe, that I might cut my bonds. On the following night, which was to be the last of my life, never was a captive [104 i.e., 106] so closely watched as I was, never was a man so securely bound; and even the specters were in league with my enemies to destroy me. When night had fallen and my shackles had been redoubled, during the deepest sleep of my guards, I seemed to see a horrible phantom in the form of a hideous serpent, and in other shapes, hovering around me, and feigning an attack upon my feet and arms, and even approaching to hiss in my ears; this made the hair of my head stand on end, as if the vision had been a lurking demon, stationed as a sentinel to watch over me. If it forced me to move a foot or an arm, my guards immediately awoke and inspected my shackles, in order to keep them always quite tight, so that, during this whole [105 i.e., 107] night, I could not use my knife to set myself free. Day dawning caused these specters to vanish, indeed, by its light, but did

L'aduouë que la priere est vn bien doux lenitif dans ces defaïtres, & quelle fçait charmer les douleurs les plus aiguës, & nous rendre meſme infenſibles aux plus effroyables cruantez; ie l'ay éprouuë en diuerſes rencôtres. Vne fois entre autres, qu'on m'appliqua le feu ſur le bras gauche, avec tant de violence, que ſa viuacité aiât penetré iufqu'à l'oſ, & m'ayant retiré tous les nerfs iufqu'à me rendre entieremēt impotent de la main: ie confeſſe que ie [106 i.e., 108] m'appliquay lors ſi fort à la priere, que ie ne reſſentis preſque point de douleur de cette cruelle bruſlure, & que ie vis plûtoſt le mal ſur mon bras que ie ne le ſentis: ie me ſeruois le plus que ie pouuois d'vn ſi bon remede, & dans ma chanſon de mort au lieu de raconter mes anciennes protieſſes, ſelõ noſtre coûtume, i'inuitois tous les Fra[n]çois de ma connoiſſance à prier pour moi: tâtoſt i'appellois les Robes noires à mon ſecours, tâtoſt les filles conſacrées à Dieu. Ie chantois l'eſperâce que i'auois de iouïr d'vn bõ-heur eternal, après que mon corps auroit eſté l'obiet de la rage de mes bourreaux; i'y aioûtois des reproches que ie leur faiſois, en leur diſant que pour vn feu d'vn iour dõt ils me tourmentoïët, ils ſeroient à iamais bruſlez dãs celui des enfers: enfin parmi toutes ces ſaintes penſées [107 i.e., 109] dont ie rēplifſois ma chanſon, nous arriuafmes au haut de la mōtagne, d'où l'on découure le bourg d'Onnontagué; ie fus faiſi d'horreur à cette veuë, ie ne le puis nier, mais bien plus quand en auançant plus prés, ie découuris vne infinité de gens qui m'attendoïët pour décharger ſur mon pauvre corps tout ce que la fureur & la vengeance leur pourroit inſpirer de cruauté: ie ſōgay pour lors à mon coûteau, que ie tenois caché ſur mes reins: ie pris

not dispel my fears; on the contrary, they increased with the approach of death, which appeared ever more hideous and more frightful to my fancy, the nearer we came to the village. I confess that prayer is a very soothing lenitive in such calamities, and is well able to charm away the keenest pains, and even render us insensible to the most frightful cruelties. This I have experienced on various occasions. At one time, among others,—when fire was applied to my left arm with such severity that its fierce heat, penetrating to the very bone, injured all the tendons and rendered my hand entirely powerless,—I acknowledge that I [106 i.e., 108] then resorted to prayer so fervently that I felt scarcely any pain from this cruel burn, and saw rather than felt the injury done to my arm. I made as much use as possible of so good a remedy; and in my death-song, instead of rehearsing my former deeds of prowess, as is our wont, I invited all the French of my acquaintance to pray for me,—now calling the black Gowns to my aid, and now the maidens consecrated to God. I sang my hopes of enjoying eternal happiness after my body should have been the butt of my executioners' rage. To this I added reproaches directed against them, telling them that instead of a fire of one day, with which they tortured me, they would burn for all time in the fires of hell. Finally, in the midst of these holy thoughts [107 i.e., 109] where-with I filled my song, we reached the top of the mountain whence may be seen the village of Onnon-tagué. I was seized with fright at this view, I cannot deny; but much more so when, on drawing nearer, I descried a great multitude awaiting me, in order to inflict on my poor body all the cruelty with which

resolution de m'en couper la gorge, afin d'éuiter par vne mort foudaine & bien douce à mon auis, mille morts que i'auois deuant les yeux; ie l'auois déia en main, & i'estoit tout prest à faire le coup, lors que ie me souuins de ce que les Peres m'auoient dit autrefois, que nous ne sommes point les maistres de nos vies, qu'il n'appartient qu'à [108 i.e., 110] Dieu de prolonger ou d'accourcir nos iours, & que ie ne pourrois pas vfer de cette violence sans vn grād peché. Après cette pēsée qui me fit vn peu chanceler du commencement dans ma resolution, ie m'offris à Dieu pour souffrir tous les tourmens qu'il voudroit, pluſtoſt que de lui déplaire: & pour me déliurer de la tentation qui estoit grande & forte, ie iettai mon coſteau loin de moy, & ie me mis à marcher genereusement vers tout le peuple qui m'attendoit: iamais ie ne conceus mieux tout ce qu'on m'auoit dit de la rage avec laquelle les demōs ſe iettent ſur vne ame damnée quand elle entre dans les enfers, que lors que ie me vis au milieu de tout ce peuple; chacun ſe iette à la foule ſur moi de tous côtez; les vns me coupent les doigts, les autres me déchirent la chair, ceux-cy [109 i.e., 111] me déchargent ſur le corps vne greſle de baſtōnades, ceux-là m'arrachent les ongles: mes pauvres mains ne pouuoient ſuffire à toutes celles qui me les tirailloient de toute parts: vn des plus hardis m'en veut couper vne toute entiere, celui à qui i'appartenois ſ'y oppoſe, l'autre fait violence & ſe iette ſur moi, cettui-ce me defend, & m'arrache la main d'entre les mains de ce cruel, ne m'en aiāt couſté qu'un doit, il me fait fēdre la preſſe pour entrer au pluſtoſt dans le bourg, que ie regardois comme mō tombeau, où ie ſouhaittois au pluſtoſt

fury and revenge could inspire them. Then I thought of my knife, which I kept concealed about my loins, and resolved to cut my throat in order to escape by a sudden death—and one that was very gentle, in my opinion—the thousand deaths that I had before my eyes. I had the knife in my hand, and was all ready to deal the blow, when I recalled what the Fathers had told me in times past—that we are not the masters of our lives, that it is for [108 i.e., 110] God alone to lengthen or curtail our days, and that I could not employ this violence without committing a great sin. After this thought, which from the first made me waver a little in my resolve, I offered myself to God, to suffer all the torments that he should ordain, rather than displease him; and, to free myself from the temptation, which was a very strong one, I cast my knife far from me, and bravely took up my march toward all the people awaiting me. Never did I conceive more vividly all that had been told me of the fury with which the demons pounce upon a damned soul when it enters hell, than I did upon finding myself in the midst of that throng. All leaped upon me in a crowd on every side, some cutting off my fingers, others lacerating my flesh; these [109 i.e., 111] discharging on my body a perfect hail-storm of blows with sticks, and those pulling out my finger-nails. My poor hands were insufficient for all the women tugging at them on every side, while one of the boldest of the men tried to cut off one of them entirely. He to whom I belonged objected to this; the other offered violence, and threw himself upon me; his opponent defended me, and snatched away my hand from the grasp of that cruel savage. The struggle, which cost me only the loss of a finger,

d'estre reduit en cendre pour finir mes maux en finissant ma vie. Je pensois aller droit a l'eschafault que ie trouuay tout prest à l'executiō, mais i'en fus détourné pour rentrer dans quelques cabanes, afin de contenter de ma veuë [110 i.e., 112] ceux qui auoient interest à ma mort. Ce fut dans la troisiēme qu'on me prononça ma sentence de mort. Vn des plus cōsiderables du bourg se leuant au milieu de l'assemblée de tous les plus anciēns qui auoient esté conuoquez pour entendre ma condamnation, & pour assister à mon supplice, harangua bien haut, & apres plusieurs remercimens qu'il fit au Ciel, de ce qu'il leur estoit si fauorable, que de leur donner moyē de venger sur vn homme cōsiderable la mort de ceux qui auoient esté tuez en la derniere expeditiō, se tournant vers moy, me prononça l'arrest de mort, & nōma ceux qui deuoient estre les executeurs, ausquels il ordonna de me donner dés le soir des chaufes, c'est à dire de me bruler les iambes, iusqu'à ce que le lendemain on acheuast [111 i.e., 113] de m'habiller. Au reste il recommanda fort de ne pas toucher à vn de mes bras, ni à mon cœur, parce qu'il les falloit reseruer pour les donner à manger à vn Iroquois du Bourg, qui auoit songé depuis quelques mois qu'il les deuoit māger. L'entendois tout cela, & me preparois par la priere à subir l'execution avec le plus de courage qu'il me feroit possible. On m'ordonne donc de marcher au lieu du supplice: mais à peine eus-ie fait vn pas pour y aller, que ie me sentis la teste chargée d'vn ie ne sçai quel fardeau, que ie ne puis mieux exprimer, que par vne grosse nuée, qui viendrait fondre sur moi; car il me sembloit que i'auois cōme vn orage entier sur ma teste, qui m'eût presque fait

made me cleave the throng in order to enter as soon as possible the village which I regarded as my tomb, where I hoped very soon to be reduced to ashes, that I might conclude my woes by ending my life. I expected to proceed straight to the scaffold, which I found all ready for the execution, but was turned aside to enter some of the cabins and gratify, with the sight of my person, [110 i.e., 112] those who took an interest in my death. In the third one my death-sentence was pronounced. One of the chief men of the village, rising in the midst of the assembly of all the oldest men,—who had been convoked to hear my condemnation and be present at my torture,—delivered a speech in a very loud voice. Then,—after thanking the Skies several times for having so favored them as to give them an opportunity to take vengeance on a man of high station for the death of those who had been slain in the last expedition,—turning toward me, he pronounced the decree of death, and named those who were to execute it. He ordered the latter to supply me with leggings that very evening,—that is, to burn my legs,—preparatory to completing [111 i.e., 113] my dress on the following day. He further gave positive instructions not to touch either of my arms or my heart, as those were to be reserved and given to eat to an Iroquois of the Village, who had dreamed some months before that he was to eat them. I listened to all this, and prepared myself by prayer to undergo the execution with the utmost courage at my command. They ordered me, accordingly, to proceed to the place of torture. But scarcely had I taken one step in that direction when I felt my head laden with some burden or other, which I cannot

perdre l'esprit, sans que pendant ce prodige, ie crû estre transporté dans la Chapelle des [112 i.e., 114] robes noires à Quebec, où ie voiois distinctement tous les tableaux, & considérois toutes les sculptures; ce qui me fit redoubler mes prieres, avec d'autant plus d'ardeur, que ces choses qui se passoient en moy, me paroissoient tout à fait extraordinaires; mais on ne laissa pas de me traîfner sur l'eschafaut, & toute ma vision aiant disparu, ie me vis enuironné de feux allumez, ie vis de la feraille de toutes les façons, qu'on y faisoit rougir pour m'en tourmenter, & ie me vis enfin attaché au poteau d'une façon toute nouvelle; car on m'estendit les bras, & on me les lia ainsi estendus, à un second poteau, qui trauersoit le premier, afin que pendant le supplice ie ne peusse me soulager en me remuant. Tout estant ainsi préparé, & mes boureaux s'estant approchez [113 i.e., 115] du feu, pour y prendre des tisons, dont ils deuoient commencer mon supplice, tout d'un coup un grand esclat de foudre, fend une nuée sur ma teste, & avec un grand coup de tonnerre, fait tomber tant de pluie, que les feux en furent incontinent éteins, & mes boureaux contrains de se retirer, de peur de mouiller leur belles robes, dont ils s'estoient parez, pour honorer mon supplice. Je me vis donc seul au milieu, non plus des feux, mais des eaux, qui me firent souuenir de ma vision precedente; & en regardant de tous costez, avec un peu plus de liberté, ie vis des chiens, qui mangeoient le reste de quelques morceaux, de la carcasse d'un François qui venoit d'estre brûlé au mesme poteau, & sur le mesme eschafaut que moi.

Je voiois fucer son sang, & [114 i.e., 116] s'acharner

describe better than by likening it to a big cloud that came and settled down upon me; for I seemed to have over my head a veritable storm, which would have well-nigh made me lose consciousness, had I not, during this prodigy, believed that I was transported to the Chapel of the [112 i.e., 114] black gowns at Quebec, where I distinctly saw all the pictures and observed all the pieces of sculpture. This vision made me redouble my prayers, and I did so with all the greater ardor that those things which were passing in my mind seemed to me quite extraordinary. But my captors ceased not to drag me to the scaffold, where, all my vision vanishing, I saw myself surrounded by fires all ablaze. I saw the iron implements of all sorts that were being heated to redness for my torture; and at last I saw myself tied to the stake in a manner entirely new—for my arms were extended, and bound thus outstretched to a second stake crossing the first, in order that I might be unable to ease myself by moving during the torture. When all was thus in readiness, and my executioners had approached [113 i.e., 115] the fire to get some firebrands with which to begin my torture, suddenly a bright flash of lightning rent a cloud above my head. This, with a loud clap of thunder, precipitated such a flood of rain that the fires were immediately extinguished, and my executioners were compelled to retire from fear of wetting their fine robes, where-with they had decked themselves in honor of my torture. Thus I found myself alone in the midst not only of the fires but also of the waters, which made me recall my foregoing vision. Looking around in every direction a little more freely, I saw some dogs eating the last morsels of the corpse of a

fur quelques-vns de ses membres, qui n'auoient échappé les dents des Iroquois, que pour estre deuorez par les animaux; & ma propre misere me caufoit moins de compassion que ce spectacle. A cette tendresse, qui me fit ietter des larmes sur le reste de son corps, succeda vn sentimēt d'estime, que ie faisois de sa sainte vie, & de sa genereuse mort, & ce fut ce qui me tira ces mots de la bouche, si tost que ie m'apperceus de ce spectacle: O François mille fois heureux, tu iouis à present du bon-heur, que tu as si iustement merité par la ferueur de tes prieres, & par la constance qui t'a fait deuorer tant de tourmens! ah que ne fuis-ie maintenant en ta place, & que mes cendres seroient heureuses d'estre mêlées avec les tiennes, pendant que mon ame t'accompagneroit dans [115 i.e., 117] la recompense que tu reçois de tous tes tourmens! Je disois cela de cœur; & quoy que mes souhaits fussent sur le point d'estre accomplis, il me sembloit neantmoins, qu'on tardoit trop de me ioindre par ma mort au François, que ie croiois estre dedans le Ciel, ou i'esperois de le fuiure bien-tost, par vne confiance toute extraordinaire que i'auois en la misericorde de Dieu.

Pendant que ie m'entretenois ainsi seul, l'orage continuoit, & le tēps paroissant tout couuert, osta l'esperance à mes boureaux, de pouuoir pourfuiure l'executiō ce iour là, si la pluie ne cessoit au plustost. On me vient donc délier, & on me fit rentrer dans la cabanne, dans laquelle à peine eux-ie mis le pied, que par vne Prouidence de Dieu bien-aimable sur moi, vn des plus [116 i.e., 118] cōsiderables de la famille à qui i'auois esté dōné, retourne de la chasse, & ayant appris qu'on auoit deliberé de ma mort, fans

Frenchman, who had just been burned at the same stake and on the same scaffold that I occupied.

“ I saw them licking his blood and [114 i.e., 116] contending over some of his limbs, which had escaped the teeth of the Iroquois only to be devoured by beasts; and my own misery caused me less compassion than that spectacle. To this tenderness, which made me shed tears over the remains of his body, succeeded a feeling of esteem for his holy life and brave death; and this it was that drew from my mouth, as soon as that spectacle met my view, the following words: ‘ O Frenchman, a thousand times happy, thou now enjoyest the felicity that thou hast so justly earned by the fervor of thy prayers, and the constancy that has made thee endure so many torments! Ah, why am I not now in thy place? How happy would my ashes now be to be mingled with thine, while my soul would accompany thee to [115 i.e., 117] the enjoyment of the reward that thou receivest for all thy torments!’ I said this heartily; and, although my wishes seemed on the point of being fulfilled, yet I thought too great delay was shown in uniting me, through my death, with the Frenchman whom I believed to be in Heaven — whither, with an extraordinary trust in God’s mercy, I was hoping soon to follow him.

“ While I was thus conversing with myself, though alone, the storm continued, and, the sky appearing wholly overcast, took from my executioners all hope that they could continue the execution on that day, unless the rain should very soon cease. Accordingly, they came to unbind me and lead me into the cabin, wherein I had scarcely set foot when, by a loving Providence of God toward me, one of the [116 i.e., 118]

attendre son retour, pour luy en demander auis, & d'ailleurs voiant que les autres captifs Hurons menez avec moy, auoient eu grace, crût que sa famille n'estoit pas plus obligée à vëger les iniures publics, que les autres, lesquelles neãtmoins auoient donné la vie à leurs prisonniers; là dessus il conclut, que ie n'en mourrois pas, il me fit rompre mes liens, me couurit de beaux habits; & me fit douter quelques-temps, par vn changement de fortune si inopiné, si ie veillois, ou si tout ce qui se passoit, n'estoit qu'un songe. On me donne à manger, on me fait promettre d'estre fidele à la Nation, & sur tout de ne pas fuir vers les François. I'auois peur que tout [117 i.e., 119] cela ne fust qu'un ieu, pour donner plus fuiet de rire à toute la compagnie. C'est pourquoy ie répond assez froidement, que ie ne fuirais pas; ie le dis de bouche, mais mon cœur disoit le contraire, sentant ma cõscience trop oppressée pour cõsentir à demeurer parmi ces demons, où i'aurois bien-tost perdu l'vfrage des prieres, & me serois infailliblement damné avec eux. Je ne laiffay pas pourtāt de faire bonne mine; & pour leur mieux cacher le dessein que i'auois de m'euader, ie m'offris de me ioinde à vne escotade, qui s'en alloit en guerre contre les François. Sur les chemins, ie fus souuēt sur le point de m'échapper, & à chaque fois les feux auxquels ie m'exposois, si i'estois repris, se presentoient à mon esprit avec tant d'horreur, que ie ne m'y pouuois refoudre. Vne fois [118 i.e., 120] enfin, aiāt iugé que ie pouuois biē prendre mon temps, ie partis en diligence, pensant n'estre pas apperceu: mais ie n'eus pas fait cinquāte pas, que i'entendis vn grand cri de toute la bande, qui s'auertissoit de quartiers en quartiers de ma fuite;

chief men of the family to which I had been given returned from the chase. Learning that my death had been decreed without awaiting his return to ask his advice in the matter, and seeing besides that the other Huron captives brought along with me had received mercy, he held that his family was not under greater obligations to avenge the public wrongs than the others, who had, despite these injuries, spared their prisoners' lives. Thereupon, he decided that I should not die, caused my bonds to be broken, arrayed me in fine clothes, and, from so unexpected a change of fortune, made me for some time uncertain whether I were awake, or whether all that was passing were only a dream. I was given food and was made to promise that I would be faithful to the Nation, and, above all, would not run away to the French. I feared that all [117 i.e., 119] this might be only a piece of sport to give the assembled company a good laugh. That is why I answered coldly enough that I would not run away, saying the words with my mouth, but uttering the contrary in my heart; for I felt my conscience too oppressed to consent to remain with those demons, among whom I would soon have lost the habit of prayer, and would surely have been damned with them. Nevertheless, I failed not to put on a good face, and in order the better to conceal from them my purpose of escaping, I offered to join a war-party about to proceed against the French. On the way, I was often on the point of making my escape, but in each instance the fires to which I exposed myself, in case of recapture, presented themselves with such horror to my mind that I could not muster courage to attempt it. Finally, on one occasion, [118 i.e., 120] believing that now

& en meſme temps ie me vis pourſuiui de tous coſtez, par ceux qui eſtoient les plus diſpos, & qui auoient plus d'intereſt à ma priſe. Neãtmoins, ſoit que i'euffe gagné vn peu du deuant, ſoit que la crainte de tant de tourmens, qui m'eſtoient tout aſſeurez, me donnaſt des aiſles, on ne pût m'atteindre auant la nuit, pendant laquelle ie courois par des chemins perdus, iuſqu'à la pointe du iour, qui me fit voir, par bon-heur, vn tronc d'arbre creuſé, tout propre pour me receuoir, & m'y tenir caché, iuſqu'à ce que les Iroquois euſſent [119 i.e., 121] acheué leur premiere recherche. Je m'y fourai dõc, comme dãs le plus ſeur azile que ie peuſſe rencontre; i'aiuſtai propremẽt quelques branches qui en couuroient l'ouuerture, & ie paſſai vn iour, & deux nuits, fans branſler, fans boire, ni mãger, mais nõ pas fans de grãdes fraieurs, cauſées par vn grand bruit que i'entẽdois fans ceſſe tout à l'entour de moi, que faifoient ceux qui me cherchoient avec de tres-grandes diligences. I'eus loifir pour lors de me recõmander à tous les Saints du Paradis. Je n'euffe iamais creu, combien l'on eſt bon Chreſtien, dans de ſemblables extremitez. La ſeconde nuit eſtant paſſée, & tout le bois eſtãt en profond ſilence, ie fortis de ma taniere, & pris ma courſe dans la foreſt, m'écartãt tellement des grands chemins, que ie fus ſeize iours à me rẽdre aux trois [120 i.e., 122] Riuieres, ce que i'aurois fait en quatre iours, ſi ie n'euffe pas pris les grands deſtours, pour aſſeurer ma fuite, mais on ne ſent pas à lors la fatigue. Je ne mangeai rien du tout les ſix dernieres iournées, & neantmoins ie ne laiſſai pas de courir avec autant de vigueur que les premieres; mes forces ne ſe trouuerent épuifées, que lors que ie n'en auois

was my time, I took a hasty departure, thinking that I would not be perceived. But I had not gone fifty steps before I heard a loud outcry from the whole company, spreading the intelligence of my flight; and, at the same time, I saw myself pursued on every side by those who were the most eager to catch me, and had the greatest interest in doing so. Yet—whether because I had gained a little start, or because the fear of the frightful torture inevitably assured to me gave me wings—they could not overtake me before night, during which I ran on through the trackless wilderness until day broke, and, by good luck, showed me a hollow tree-trunk just suitable for my reception and concealment until the Iroquois should have [119 i.e., 121] finished their first hunt. So I squeezed myself in, as into the safest asylum that I could find, arranged some branches in such manner as to cover the opening, and passed a day and two nights there without moving, drinking, or eating—but not without serious alarms, caused by an unceasing uproar that I heard all about me, made by those who were hunting for me with the greatest zeal. Meanwhile, I had leisure to commend myself to all the Saints of Paradise, and I never would have believed how good a Christian one is in such straits. The second night having passed, and all the woods being wrapped in deep silence, I came out of my lair and took my course through the forest, keeping so far from the main routes that I was sixteen days in reaching three [120 i.e., 122] Rivers. I would have reached it in four, had I not made so great detours, to render my escape the surer; but one does not feel fatigue on such occasions. During the last six days I ate nothing at all, and yet ceased not to run as

plus de befoin; & l'accueil charitable qu'on me fit aux trois Riuieres, me fit perdre le fouuenir de tous mes trauaux paffez; il ne m'en reftoit qu'une grande foibleffe, qui ne m'a pas empesché pourtant de faire à Dieu mes remercimens pour une protection fi fignalée, dont ie luy ferai redeuable toute ma vie.

Voilà le recit des aduentures de ce bon Huron, à peu près comme il l'a fait, autant que nostre langue peut rendre fidellement les expreffions de la fienne.

[121 i.e., 123] D'VN FRANÇOIS BRUSLÉ À ONNONTAGUÉ.

DANS le combat dont nous auons parlé au Chapitre 4. cinq François furent pris par les Iroquois victorieux, & partagez à toutes les Nations, pour contenter leur rage fur ces pauvres captifs. Vn des cinq fut donné aux Onneietheronnons, mais fe trouuant bleffé d'une bale qui luy perçoit le corps, il fut brulé fur le lieu du combat, de peur qu'il ne mouruft en chemin; deux autres furēt donnez aux Agnieronnons, defquels nous ne fçauōs point encore d'autres nouuelles plus particulieres, finon que l'un d'eux a eſté auffi ietté au feu dès fon arriuée à Agnié, & l'autre s'eſtant échappé des mains des Iroquois, eſt mort probablement de faim & de miſeres dans les bois, puisqu'il n'eſt pas retourné [122 i.e., 124] vers nous; enfin les deux autres furent liurez entre les mains des Onnontaguehronnons, leſquels firēt preſent d'un des deux au Sonnontæehronnons, qui n'ont pas eu le loifir d'attēdre à le bruler, iuſqu'à ce qu'ils fuſſent arriuez dans leur païs, mais lui firēt ſouffrir: les tourmens du feu fur les chemins; le cinquième qui reſtoit aux Onnontaguehronnons, eſt celui dont nous auōs à parler preſentement, parce que nous auōs

vigorously as at the start, my strength failing me only when I had no farther need of it. The kind reception accorded me at three Rivers made me forget all my past hardships, and they only left me a great weakness—which, however, did not prevent me from paying my thanksgivings to God for such signal protection, for which I shall be indebted to him all my life.”

Such is the account of that good Huron's adventures, very nearly as he gave it, as well as our tongue can faithfully render the expressions of his own.

[121 i.e., 123] OF A FRENCHMAN BURNED AT ONNONTAGUÉ.

IN the engagement described in Chapter 4, five Frenchmen were captured by the victorious Iroquois and divided among all the Nations, that they might vent their rage on those poor prisoners. One of the five was given to the Onneioutheronons, but was so badly wounded by a ball which had passed through his body that he was burned on the battlefield, lest he should die on the way. Two others were given to the Agnieronons, and we know as yet nothing more definite about them than that one was likewise consigned to the flames upon his arrival at Agnié; while the other, after escaping from the Iroquois, probably died of hunger and want in the woods, since he has not come back [122 i.e., 124] to us. Finally, the other two were delivered to the Onnontaguehronons. They presented one of them to the Sonnontwaehronons, who could not wait until they arrived in their own country to burn him, but made him suffer the torture by fire on the way. The fifth, who was left to the Onnontaguehronons, is

appris du troisiéme Huron échappé quelques circonstances de sa mort, qui meritent d'estre décrites, & qui peuuēt bien nous combler de consolation, mesme dans la veuē de la plus horrible tragedie qu'on puisse voir.

C'estoit vn ieune hōme, qui auoit eu le courage d'aller avec nous à Onnontagué, lors que nous nous establismes sur les riuēs du petit lac [123 i.e., 125] de Gannentaa, pour la conuerſion de ces Barbares. Ce fut là qu'il se mit dās la pratique d'une vertu extraordinaire, & d'une rare deuotiō, pour se disposer à une mort qui est bien sainte & bien precieuse, puisqu'il a esté tué cruellemēt par ceux mesmes, au salut desquels il auoit contribué par sa demeure en leur païs. C'estoit vn naturel doux & paisible, mais genereux, & à qui ie ſçai, que Dieu auoit fait des graces tres-signalées pendant le tēps qu'il demeura avec nous dans le païs des Iroquois, où il fit l'apprentissage de la vertu & du courage qu'il y a fait paroistre en ses derniers iours. Comme il a esté soigneusemēt instruit dans la deuotion, aussi l'a-t-il conseruée pendant tout le tēps de sa captiuité, l'inspirant par gestes, par œillades, & par le peu qu'il ſçauoit de mots sauuages, aux captifs [124 i.e., 126] Hurons, qui estoient menez avec lui à Onnontagué. Il demanda une fois à ce troisiéme Huron, dōt nous venons de parler s'il estoit Chrestien, & s'il auoit eu le bien de communier; aiant appris qu'il l'estoit, à la bonne-heure lui dit-il, prions donc mon frere, prions ensemble, & faisons des Eglises de toutes ces forests par lesquelles nous passons. Il luy demanda aussi, lors qu'ils approchoient du Bourg, s'ils y feroient bruslez, & si on ne se contenteroit pas de leur casser

the one of whom we now have to speak, having learned from the third Huron who escaped some circumstances of his death, which are worthy of being described, and can well fill us with consolation, even in the face of the most horrible tragedy possible to witness.

He was a young man, who had been so courageous as to go with us to Onnontagué when we took up our station on the shores of the little lake [123 i.e., 125] of Gannentaa, in order to convert those Barbarians. There he began the practice of an extraordinary virtue and a rare devotion, in preparation for a most holy and precious death, inasmuch as he was cruelly killed by the very ones to whose salvation he had contributed by his sojourn in their country. His was a mild and peaceful disposition, but a brave one; and I know that God visited him with his grace in a very marked degree during his residence with us in the country of the Iroquois, where he served an apprenticeship to that virtue and courage which he manifested in his last days. As he was carefully trained in habits of devotion, so he maintained them during all the time of his captivity, inspiring this spirit, by gestures, looks, and the few savage words he knew, in the Huron captives [124 i.e., 126] who were led to Onnontagué with him. On one occasion, he asked this third Huron of whom we have just spoken whether he was a Christian, and whether he had enjoyed the benefit of communion. Learning that he was a Christian, "Very well," said he, "let us then pray, my brother; let us pray together, and make Churches of all these forests through which we are passing." He also asked the Huron, when they were approaching the Village, whether they would

la teste à coups de haches, ou de leur percer les flancs à coups de cousteaux; & aiant esté affeuré qu'ils feroient la proie du feu, cette nouuelle le toucha d'abord; mais en mesme tēps s'estant offert à Dieu en holocauste; à la bonne-heure mon frere, luy dit-il, puisque Dieu veut que nous soions bruslez, adorons sa sainte Prouidence, [125 i.e., 127] & nous soumettons à ses ordres. Il pratiqua bien ce qu'il enseignoit; car outre qu'il faisoit des Chapelles, de tous les gistes où ils passioient les nuits, par de frequentes & de feruantes oraïsons, qui le faisoient mesme admirer à ces Barbares; estant arriuez au Bourg, on ne tarda pas à executer sur lui les cruantez ordinaires, de ceux qui sōt destinez à la mort. On cōmence par les mains, desquelles on lui coupe tous les doigts, les vns après les autres, sans en laisser vn seul. Mais, ô spectacle digne d'estre veu de Dieu, & admiré des Anges! à chaque doigt qu'on lui coupoit, il se iettoit incontinent à deux genoux pour en remercier Dieu, & lui offrir ses douleurs, ioignant les mains, & les doigts qui lui restoiēt, avec vne deuotion qui eust tiré des larmes de ces boureaux, s'ils n'eussent [126 i.e., 128] pas esté plus cruels que les tygres; enfin tous ses doigts aiant esté coupez les vns après les autres, & autant de fois aiant adoré la Maïesté de Dieu, qui lui dōnoit le courage de souffrir si constammēt ces tourmens pour sa gloire, il se mit à genoux pour la derniere fois, & ioignant ses deux patures mains sans doigts, & toutes ensanglātées, il fit sa priere auant que de monter sur l'échafaut, qu'on lui auoit preparé d'une façō plus que barbare, & tout à fait inusitée dans la plus cruelle Barbarie. Car au lieu d'un pieu auquel on attache le patient, de telle façon neâtmoins

be burned there or whether their captors would content themselves with breaking their heads with a hatchet, or stabbing them in the side with a knife. Upon being assured that they would become victims of the flames, the intelligence at first affected him; but, having at the same time offered himself to God as a burnt-offering, "Very well, my brother," said he to his companion; "since it is God's will that we be burned, let us adore his holy Providence [125 i.e., 127] and submit to his decrees." Indeed, he put his teachings into practice. By frequent and fervent prayers, which won for him the admiration of even those Barbarians, he made Chapels of all the halting-places where they passed the night, and, upon arriving at the Village, he was subjected without delay to the cruelties commonly inflicted on those who are condemned to death. They began with his hands, cutting off all the fingers, one after another, without leaving a single one. But,—O spectacle worthy of being seen by God and admired by Angels!—immediately after the severing of each finger, he threw himself on his knees to give thanks to God and make an offering to him of his sufferings, joining his hands and the fingers still left him with a devotion that would have drawn tears from those executioners, had they not [126 i.e., 128] been more cruel than tigers. Finally,—when all his fingers had been cut off, one after another; and when he, after each operation, had worshiped the Majesty of God, who gave him courage to suffer those tortures with such constancy for his glory,—he knelt for the last time, and, joining his two poor fingerless hands all covered with blood, offered his prayer before ascending the scaffold, which had been prepared in

qu'il puisse se remuer de costé & d'autre, pendant qu'on lui applique le feu, la cruauté de ces Barbares, ingénieuse à treuver de nouvelles tortures, outre le pieu ordinaire en auoit tellemēt disposé d'autres, que nostre pauvre [127 i.e., 129] François y fut garotté comme s'il eust esté à cheual sur vne perche, les pieds neantmoins & les mains estédus en forme de croix, & tellement liez qu'il ne pouuoit se tourner d'un costé n'y d'autre, pēdant l'application du feu; & comme si les tifons & les escorces allumées, qui sont les instrumens ordinaires de leur cruauté, n'eussent deſt passer en cette rencontre que pour les preludes du supplice, ils firent rougir des haches, des limes, des scies, des bouts de canōs de fusils, & d'autres choses semblables, que nous auions laissées dans nôtre maison de Gannentaa, quand nous en partîmes, & lui appliquèrent ces feremens tout rouges sur son corps, avec des cruantez que ce papier ne peut souffrir; & parmi lesquelles nostre vertueux patient ne cessa de prier Dieu, iettant [128 i.e., 130] presque tousiours des œillades amoureuses vers le Ciel, témoins des douleurs de son corps, & des sentimens de son cœur. Les boureaux en furēt émerueillez, & ne pouuoient assez admirer sa generosité, qui lui fit continuer ses prieres aussi long-temps que dura son supplice; qui l'obligea enfin de ceder à la violence de la douleur, & de rendre son ame à Dieu. Ame sans doute bienheureuse, qui a paru deuant Dieu, teinte de son propre sang, qu'elle a versé pour sa gloire! Ame sainte & glorieuse, d'estre tirée d'un corps tout grillé, pour la defence de la Religion, & par les ennemis de la Foi. Ce precieux corps ne fut pas traité après sa mort avec plus d'hōneur, que

a manner more than barbarous, and wholly contrary to custom in the most cruel Barbarism. For, in place of a stake,—to which the sufferer is fastened in such a way that he can still move from side to side during the application of the fire,—the cruelty of those Barbarians, ingenious in devising new tortures, had, besides the customary stake, so arranged others that our poor [127 i.e., 129] Frenchman was made fast there as if astride a pole,—his feet and hands, however, outstretched in the form of a cross, and bound in such a manner that he could not turn either way when the fire was applied. Moreover,—as if firebrands and lighted bark, which are the usual instruments of their cruelty, were only sufficient on this occasion for the preludes of the torture,—they heated to redness some hatchets, files, saws, pieces of gun-barrels, and other like articles that we had left in our house of Gannentaa upon our departure, and applied these red-hot irons to his body with a cruelty whose record this paper cannot endure. Meanwhile, our virtuous sufferer ceased not to pray to God, casting [128 i.e., 130] Heavenward almost unintermittent looks of love, the witnesses of the agony of his body and the feelings of his heart. The executioners were astonished at this, and could not sufficiently admire his bravery, which enabled him to continue his prayers through all his torments. These at length compelled him to yield to the violence of his agony, and give up his soul to God,—a soul happy beyond a doubt, appearing before God, as it did, stained with its own blood shed for his glory; a soul holy and glorious, having been separated from a body all roasted in defense of Religion at the hands of the enemies of the Faith. This precious body was

pendant qu'il estoit en vie; on le hache en morceaux, on en emporte les plus delicats pour [129 i.e., 131] les manger, & le reste fut abādonné aux chiens, qui en faisoient curée, pendant que nostre troisiéme Huron estoit sur le mesme échafaut, en attendant vn pareil traitement que celui de ce vertueux Frāçois. Il semble que ce lieu-là auoit esté consacré par ce genereux Homme: car nostre Hurō n'y fut pas plustost attaché, qu'il se mit à chanter sa chanson de mort, mais chanson toute de pieté, cōme i'ai dit tantost, chanson par laquelle il inuoquoit tantost vn Saint, & tātost vn autre, s'adressant à nous quoi que bien éloignez, & se promettant bien que nous accompagnerions ses derniers sōûpirs de nos prieres.

Quand les nouuelles de la defaite dont nous auōs parlé au Chapitre precedent, furent apportées ici par les trois fugitifs, on peut croire [130 i.e., 132] quels sentimens en ont deu auoir tant de pauvres veufues Huronnes, qui voiant toute leur nation éteinte par vn coup si fatal, & sans esperance de pouuoir se r'établir, puisqu'il ne restoit plus d'hōmes, en deuoient estre inconsolables. C'est la coustume des Sauages, en semblables accidens, de faire retētir l'air de plaintes lugubres, de cris & de gemissemens, les femmes appellant pitoiablemēt leurs maris par leur nom, les enfans leurs peres, les oncles leur neveux: & cette triste ceremonie ne se fait pas seulement pour vn iour ou pour deux, mais pendant vne année entiere: tous les matins & tous les soirs, on n'entend dans tout le Bourg, qui a receu quelque grande perte, que pleurs & que lamentatiōs. Que firent donc ces pauvres veufues à la premiere nouuelle de [131 i.e., 133] ce funeste accident? peut-estre aura-t-on

treated after death with no more honor than during life, being chopped into bits, of which the more delicate were carried away to [129 i.e., 131] be eaten, while the rest were left to the dogs. These animals were devouring them while our third Huron was on the same scaffold, awaiting a treatment similar to that given this virtuous Frenchman. The spot seems to have been consecrated by this brave Man; for our Huron was no sooner made fast there than he began to sing his death-song,—a song, however, full of piety, as I have before stated; a song wherein he invoked now one Saint, and now another, and called upon us, far distant although we were, promising himself with certainty that we would accompany his last sighs with our prayers.

When news of the defeat of which we spoke in the preceding Chapter was brought to this place by the three fugitives, it may be imagined [130 i.e., 132] what must have been the feelings of so many poor Huron widows, who—seeing their whole nation exterminated by so fatal a blow, and left without hope of being able to reëstablish itself, since no more men remained—must have been inconsolable. It is the Savages' custom, when such casualties occur, to make the air resound with doleful lamentations, cries, and groans—women calling their husbands by name in pitiful accents, children their fathers, uncles their nephews. And this sad ceremony is enacted not for one day merely, or two, but throughout an entire year, nothing but weeping and lamentation being heard, every morning and evening, in the whole Village that has suffered some great loss. What then did these poor widows do at the first intelligence of [131 i.e., 133] this fatal calamity? Perhaps the reader

de la peine à se le perfuader. La priere prit la place des pleurs; & au lieu des hurlemens que deuoient faire ces femmes defolées, selon la coustume de toutes ces Nations, elles vinrent toutes en nostre Chappelle, les larmes aux yeux, & fanglotant bien amerement; mais avec tant de paix interieure, & dans vne si parfaite resignation aux ordres de Dieu, qu'elles-mêmes s'en étonnoient, & ne pouuoient assez admirer la force de la priere, qui leur fait trouuer de la consolation dans des douleurs extrêmes. Vn de leurs plus grands desirs est de sçauoir si leurs pauvres maris, ou leurs chers enfans, n'auront point cessé de prier pendant la violence des tourmens. O si nous le sçauions, disent-elles, & si nous estions affeurrées, [132 i.e., 134] qu'ils fussent morts dans la Foi, toute nôtre douleur seroit essuïée, car nostre separation ne seroit pas longue, & nous serions dâs l'esperance de nous reuoir en Paradis. N'est-ce pas là auoir vne Foi semblable à celle de la mere des Machabées, qui voioit mourir ses Enfans avec ioie, parce qu'ils mouroient pour la defence de la Religion. *Supra modum mater mirabilis pereuntes filios conspiciens, bono animo ferebat, propter spem quam in Deum habebat.*

will have difficulty in believing it, but prayer took the place of lamentation; and, instead of the shrieks that those bereaved women were expected to utter, according to the custom of all these Nations, they came, every one, into our Chapel,—with tears in their eyes, indeed, and sobbing bitterly, but with such inward peace and such entire resignation to God's decrees that they themselves were astonished thereat, and could not sufficiently marvel at the efficacy of prayer, which made them find consolation in extreme anguish. One of their most earnest desires is to know whether their poor husbands or their dear children ceased to pray during the violence of the torture. "Oh, if we only knew," they say, "and if we were assured [132 i.e., 134] that they died in the Faith, all our grief would be dispelled; for our separation would not be long, and we would live in the hope of seeing one another again in Paradise." Is not this a Faith like that of the mother of the Maccabees, who witnessed her Children's death with joy because they died in the defense of Religion? *Supra modum mater mirabilis pereuntes filios conspiciens, bono animo ferebat, propter spem quam in Deum habebat.*

CHAPITRE VI.

DE L'ESTAT DES MISSIONS, & DE L'OUVERTURE QUI
S'EN FAIT DE NOUVEAU.

NOVS pouuons bien appliquer ici la remarque de S. Iean Chrysoftome, & dire que Dieu nous laiffe l'Iroquois au milieu de nous, dans le mesme dessein [133 i.e., 135] qu'il laissa les Chaneans au milieu de la terre, qu'il donnoit à son peuple, *ut erudiret in eis Israël, ut postea discerent filij eorum certare cum hostibus, & habere consuetudinem præliandi.*

Nos François n'auroient pas appris d'autres guerres que celle des originaux & des castors, & seroiēt deuenus sauuages, pires que les Sauuages mesmes, si Dieu ne leur eût donné les Iroquois pour estre leurs Chaneans. Cette maudite Nation sembloit souuēt ruiner les affaires de Dieu, & empeschoit que son peuple ne iouïst d'une douce paix, pendant laquelle le culte de sa diuine Maïesté n'auroit esté ny interrompu par le bruit des armes, ny abandonné pour courir à la defence. C'est la mesme plainte que nous faisons de l'Iroquois qui trauerse tous les hauts desseins que [134 i.e., 136] nous pouuons auoir pour la gloire de Dieu, & tient en suspens dix ou douze belles Missions, pour lesquelles nous pouuons dire, que *flores apparuerunt in terra nostrâ, tempus putationis aduenit*, que mesme le fruit y est meur, & qu'il ne tient plus qu'à l'aller cueillir.

J'ai dit au Chapitre premier, que de quelque costé

CHAPTER VI.

OF THE CONDITION OF THE MISSIONS, AND HOW THEY
HAVE BEEN REOPENED.

WE can well apply here the remark of St. John Chrysostom, and say that God leaves us the Iroquois in our midst with the same intent [133 i.e., 135] wherewith he left the Canaanites in the midst of the land which he gave to his people, *ut erudiret in eis Israël, ut postea discerent filii eorum certare cum hostibus et habere consuetudinem praeliandi.*

Our Frenchmen would have learned no other warfare than that upon moose and beavers, and would have become savages worse than the Savages themselves, had not God given them the Iroquois to be their Canaanites. That accursed Nation often seemed to bring ruin to the affairs of God, and prevented his people from enjoying a sweet peace, during which the worship of his divine Majesty would have been neither interrupted by the clashing of arms, nor abandoned for the sake of hastening to the field in defense. The same complaint we make of the Iroquois, who thwart all the noble purposes that [134 i.e., 136] we can form for the glory of God, and keep in suspense ten or twelve fine Missions, in regard to which we can say that *flores apparuerunt in terra nostrâ, tempus putationis advenit*,—the fruit is even ripe there, and it only remains to go and gather it.

In the first Chapter I said that, whithersoever we

que nous iettions les yeux, nous trouuons dans les quatre parties de nostre Amerique des Sauuages à cōuertir, & des terres à conquefter à Iesus-Christ; i'en vais faire le dénombrement, afin qu'on voie d'vn costé la neceffité de détruire l'Iroquois, & les auantages de sa destruction; & de l'autre le besoin que nous auons d'vn renfort de genereux Missionnaires, pour fournir à toutes ces belles esperâces, & pour ne pas laisser [135 i.e., 137] perdre le tresor de toutes ces Langues, qu'on a retinies avec bien de tra-uaux. Je ne dirai rien de tous les peuples qui nous environnent, qui doiuent estre vn iour ralliez, pour ne faire qu'un peuple, dâs vn seul bercail, & sous vn mesme Pasteur, ie ferois infini: Je parlerai seulement de ceux qui nous tendent les bras, qui demandent des Peres de nostre Compagnie pour les aller instruire, & chez qui nous ferions à present, si les auenuës n'en estoient pas bouchées: i'en trouue de dix fortes du moins, pour dix Missions, sans compter celles où nous sommes actuellement occupez.

Premierement, ie commence par la partie de ce monde, qui doit tenir le premier rang, puisqu'elle est la premiere en sa situation naturelle; c'est l'Orient, où est placée [136 i.e., 138] la Mission Abnaquioise, laquelle cōmençant par la riuere de Kenebki, comprend à sa droite les Etechemins de Pentagset, avec ceux de la riuere de S. Iean; & à sa gauche toutes ces grandes Nations de la Nouvelle Angleterre, qui parlent Abnaquiois; comme encore les Socoquiois, & ces six grands Bourgs des Naraghenfes, qui ont les vns trois mille, les autres six mille hōmes, au rapport des Anglois de la Nouvelle Angleterre, lesquels encore qu'ils soiēt de Religion differente,

turned our eyes, we found, in the four quarters of our America, Savages to convert and lands to conquer for Jesus Christ. These I am going to enumerate, that you may see, on the one hand, the necessity of destroying the Iroquois, and the advantages that will follow his destruction; and, on the other, our present need of a reinforcement of brave Missionaries to meet all these fair hopes and not allow [135 i.e., 137] the treasure of all these Languages, that we have amassed with so much exertion, to be lost. I will say nothing of all the peoples surrounding us, who must one day be united to form but a single people in a single fold, under one and the same Shepherd; for I would never end. I will merely speak of those who are stretching out their arms to us, who are asking for Fathers of our Society to go and instruct them; and among whom we would now be, if the approaches to them were not blocked. Of these I find at least ten different peoples, for ten Missions, without counting those that we actually occupy.

First, I begin with the part of this world that must hold the first rank as being first in natural situation—I mean the East. There is located [136 i.e., 138] the Abnaquiois Mission. This, beginning at the river Kenebki, includes on its right the Etechemins of Pentagwet, together with those of the river St. John; and on its left all those great Nations of New England that speak Abnaquiois, as also the Socquois and those six large Villages of the Nara-genses—some having three thousand and others six thousand men, according to the report of the English of New England. The latter, although of a different Religion, have yet always testified to the Father settled there as Missionary, that they approve

ont pourtât toûiours témoigné au Pere qui y a esté en Miſſion, qu'ils agreoient la peine qu'il prenoit pour l'inſtruction de ces Barbares, qui nous demandent & nous attendēt depuis quelques années: mais l'Iroquois eſt trop proche, pour nous laiſſer entrer dans cette grande Moifſon.

[137 i.e., 139] Secondement au Midi, tirant vers le couchant, la Nation du Petun a deputé vn de ſes Capitaines, qui ſe diſpoſe ici à mener des Frâçois dès le printemps prochain, à foixante lieuës au de là du lac des peuples maritimes, où ſes compatriotes s'etant refugiez, ſe croient en aſſurance dans le centre de pluſieurs Nations Algonkines de tout temps ſedentaires: mais les chemins n'en ſont pas ſeurs.

Troifiément au couchant, vne grande Nation de 40. Bourgs nômée des Nadotiechioſec nous attend depuis l'alliance qu'elle a fait tout fraiſchemēt avec les deux François qui en ſont reuenus cet eſté. De ce qu'ils ont retenu de cette Langue, nous iugeons aſſez qu'elle a la meſme œconomie que l'Algonkine, quoi qu'elle ſoit differente en pluſieurs mots.

[138 i.e., 140] Quatriémement au couchant, tirant vers le Nord, les Potialacs & autres Nations auſſi nombreuſes que les precedentes, ou peu s'en faut, n'ont pas moins d'affection qu'elles à nous receuoir, & y ſont tout à fait portées depuis la ligue offenſiue & deſenſiue qu'elles ont faite enſemble contre l'ennemi commun.

Cinquiémement plus auant vers le Nord, la Nation des Kiliſtinons, qui eſt entre le lac ſuperieur & la baie de mer, dont nous auons parlé, commence où finit celle de Potialac. C'eſt elle qui nous a inuité par vn Capitaine Chreſtien, venu du lac ſuperieur

of the pains he takes in instructing those Barbarians, who have been asking for and awaiting us for several years. But the Iroquois is too near to let us enter upon that great Harvest.

[137 i.e., 139] Secondly, on the Southwest, the Tobacco Nation has sent one of its Captains. He is making preparations here to conduct some Frenchmen, as soon as spring opens, to a spot sixty leagues beyond the lake of the people of the sea, where his compatriots have taken refuge, and believe themselves safe in the midst of several Algonkin Nations, settled there from time immemorial; but the roads to them are not safe.

In the third place, on the west a great Nation of 40 Villages, called the Nadouechiowec, has been awaiting us since the alliance which it only recently concluded with the two Frenchmen who returned from their country this summer. From what they have remembered of that Language, we hold with considerable reason that it has the same structure as the Algonkin, although it differs therefrom in a number of words.

[138 i.e., 140] In the fourth place, on the Northwest, the Poulacs and other Nations—as numerous as the preceding, or very nearly so—are not less well-disposed to receive us, and are altogether inclined thereto since they have formed together a league, offensive and defensive, against the common enemy.

In the fifth place, farther toward the North, the Nation of the Kilistinons, situated between the upper lake and the sea-bay that we have mentioned, begins or ends that of the Poulac. They have sent us an invitation by a Christian Captain who came from the

iufqu'à Tadouffac, par les routes que nous auons décrites tantoft, & nous exhorte de nous allier avec elle, & d'aller voir dès le printemps prochain fes neuf Bourgades, où [139 i.e., 141] nous trouuerôs des hommes d'un naturel doux & facile, auffi bien que les Atikamegues, & les Montagnais, avec lefquels ils ont l'humeur & le langage commun.

Sixièmement, précifément au Nord, les Nations qui habitent les deux coftez de la bafe veulent auoir la gloire de nous voir chez elles, auant tout autre; & c'eft pour cela qu'elles fe font hafnées de faire des prefens, nous offrant tous leurs Bourgs à cultiuer, & fe promettant bien d'eftre les premiers qui receurôt les François, comme elles font les premieres dans la route qu'on doit tenir en montant vers ces parties fuperieures par le chemin de Tadouffac.

Le grand auantage eft que la langue de toutes ces nations eftât Algonkine, ou Montagnaise, ou Abnaquioife, nous fommes prefts [140 i.e., 142] de les fecourir toutes dès à prefent, puifque nous auons tous les principes de ces Langues, parfaitemēt aiuftez à ceux de la Langue Grecque & Latine.

Septièmement, retournons vers l'oriêt, pour faire le tour du compas; nous y entendrons de bien loin les bons Neophites des fept Ifles, qui nous appellent avec plus d'instance que tous les autres: auffi en ont-ils plus de fuiet, puifqu'aiât efté baptifez par nos Peres, ils demandent comme de bonnes oüailles, d'entēdre la voix de leurs Pafteurs, qui les puiffent confoler dans les afflictions, que leur caufe la crainte des Iroquois; & c'eft ce qui les empefche de fe rendre à Tadouffac, pour y faire baptifer leurs enfans, & receuoir les inſtructions neceffaires pour des Eglifes

upper lake down to Tadoussac by the routes described by us above, and they exhort us to form an alliance with them and go next spring to visit their nine Villages, where [139 i.e., 141] we shall find people of a gentle and tractable disposition, as well as the Atikamegues and the Montagnais, with whom they have language and disposition in common.

In the sixth place, due Northward, the Nations dwelling on each side of the bay wish to have the glory of seeing us settled among them first of all; and for that reason they have made haste to send us presents, offering us all their Villages to cultivate, and fully expecting to be the first to receive the French, as they are the first on the route one must take to ascend to those upper districts by way of Tadoussac.

The great advantage is that, the languages of all those nations being Algonkin or Montagnais or Abnauquois, we are ready [140 i.e., 142] on the instant to give them succor, since we have arranged all the principles of those Tongues exactly according to those of Greek and Latin.

In the seventh place, let us return to the east, to complete our round of the points of the compass. There we shall hear from afar the good Neophytes of the seven Islands calling us more urgently than any of the rest; and they also have more reason to do so, since, having been baptized by our Fathers, they ask, like good sheep, to hear the voice of their Shepherds, who might comfort them in their distress caused by the fear of the Iroquois. That is what prevents them from repairing to Tadoussac to have their children baptized, and to receive the instructions necessary for wandering Churches, in order

errantes, afin de passer l'année [141 i.e., 143] en bons Chrétiens, étant instruits de ce qu'ils doivent faire, pendant l'absence de leur Pasteur. Ils sont à quatre-vingt lieux de Tadoussac.

Huitièmement, ceux du lac S. Jean, qui n'en sont qu'à soixante lieux, n'ont pas moins de désir de nous posséder, & témoignent assez leurs pensées à ceux qui vont chez eux en traite.

Neufièmement, pour ne point parler des Iroquois supérieurs, chez lesquels il y auroit de quoi employer plusieurs Missionnaires, si les inférieurs estoient humiliez, & réduits à leur devoir. Nous avons esté inuitez depuis quelques années, par ceux du Bourg de S. Michel, qui sont de bons Hurons, autresfois cultivez par nos Peres dans leur pais, & qui ont trouué vn lieu d'affurance [141 i.e., 144] chez les Sonnoëtseronnons, comme nous avons dit. C'est vne vigne qui a porté autrefois quantité de bōs fruits pour le Paradis, & qui en porte encore à present, mais, *in patientiâ*; car se trouuāt dans les terres & sous la dominatiō des ennemis de la Foi, elle est priuée des secours necessaires pour pouoir fructifier au Centuple; elle promettoit bien de le faire il y a quelques années, quand nous la visitāmes du temps de nostre demeure à Onnontagué, si la perfidie de nos hôtes ne nous en eust pas chassé.

Dixièmement, la dernière des Missions dont ie parlerai à present, est celle que nous avons commencée cette année, dès la première ouuerture qui s'en est présentée, pour ne pas manquer aux occasions que Dieu nous fait naître pour la conuersion de nos Sauvages. [145] Il est vray que le chemin que nous sommes obligés de tenir est encore teint de nostre

that they may spend the year [141 i.e., 143] as good Christians should, being taught what they are to do during their Pastor's absence. They are distant eighty leagues from Tadoussac.

In the eighth place, the people of lake St. John, who are only sixty leagues from Tadoussac, are no less desirous of possessing us, and manifest their minds clearly enough to those who visit them in traffic.

In the ninth place, not to mention the upper Iroquois,—among whom there would be work for a number of Missionaries, if the lower Iroquois were humbled and reduced to a respectful attitude,—we were invited some years ago by the people of the Village of St. Michel, who are good Hurons, cultivated of old by our Fathers in their own country, and now residing in a place of refuge [141 i.e., 144] among the Sonnotweronnons, as we have related. They are a vine that has in the past borne many excellent fruits for Paradise, and bears them now, but *in patientia*; for, being in the territories and under the dominion of the enemies of the Faith, it is deprived of the succor necessary to enable it to bear fruit a Hundredfold. It gave fair promise of doing this some years ago,—when we visited it, at the time of our sojourn at Onnontagué,—had not the perfidy of our hosts driven us out of that country.

In the tenth place, the last Mission of which I shall now speak is that which we began this year at the first opening that offered, in order not to fail to meet the opportunities that God gives us for converting our Savages. [145] It is true, the route we are obliged to take is still stained with our blood, but by that blood our courage is increased, as was the case

fang, mais c'est ce fang qui nous augmente le courage, comme il faisoit aux Elephans dont il est parlé dans les Machabées, *Elephantis ostenderunt sanguinem vuæ & mori, ad acuendos eos in prælium*; Et la gloire qu'ont ceux qui sont morts pour IESVS-CHRIST en cette expedition, nous rend plustost jaloux que timides.

L'an mil six cens cinquante six vne flotte de trois cens Algonkins Superieurs venant ici en traite, nous donna esperance qu'en se jettant parmi eux, nous pourions remonter ensemble en leur pays, & y travailler au salut de ces peuples: Deux de nos Peres s'embarquerent pour ce fujet; mais l'un fut obligé de rebrouffer [146] chemin, l'autre qui estoit le Pere Leonard Garreau fut tué par les Iroquois, placez sur la route qu'on devoit tenir. Cette année mil six cens soixante, vne autre flotte des memes Algonkins arriue dans soixante canots; deux de nos Peres se iettent encore parmi eux, pour tenter toutes les voies imaginables, mais l'un n'a pû passer Montreal par l'humeur fantastique d'un Sauvage qui ne l'a pas voulu souffrir en son canot; & l'autre qui est le Pere René Menard est bien passé, mais nous ne sçavons pas s'il ne luy fera point arriué quelque accident pareil à celui du Pere Garreau; Car nous auons appris qu'une troupe de cent Onnontagueronnons, doit les attendre au dessus de Montreal, pour se jeter sur eux en quelque défilé, [147] ou bien les combattre en quelques courans rapides, ou l'on a assez à travailler contre les eaux & contre les rochers, sans auoir pour lors d'autres ennemis sur les bras; Nous ne sçavons quel succès aura eu l'entreprise des Iroquois; mais nous craignons qu'ils n'étouffent cette

with the Elephants mentioned in Maccabees: *Elephantis ostenderunt sanguinem uvæ et mori, ad acuendos eos in prælium*. The glory, too, enjoyed by those who have died for JESUS CHRIST in making this expedition makes us desirous rather than timid.

In the year one thousand six hundred and fifty-six, a fleet manned by three hundred of the Upper Algonkins coming to this place to trade, we were led to hope that by joining them we could go up together to their country, and work for the salvation of those peoples. Two of our Fathers embarked for this purpose, but one was forced to turn [146] back; while the other, who was Father Leonard Garreau, was killed by the Iroquois stationed on the route they were to follow. This year, one thousand six hundred and sixty, another fleet manned by the same Algonkins, sixty canoes in number, having arrived, two of our Fathers again joined them, in order to leave no way untried. But one of them could not go beyond Montreal, owing to the whim of a Savage, who would not allow him in his canoe, while the other, Father René Menard, passed that place, indeed, but we do not know whether some accident, similar to that which befell Father Garreau, has not overtaken him. For we have learned that a band of a hundred Onnontagueronnons was to lie in wait for them above Montreal, for the purpose of attacking them in some narrow pass, [147] or else assaulting them in some rapids, where one has enough to do to contend with currents and rocks, without having other enemies on his hands. We know not what success the enterprise of the Iroquois may have had, but fear that they will strangle that poor Mission in its cradle, as they have done once already.

pauvre Mission des son berceau, comme ils l'ont desia fait vne fois.

Si le Pere peut eschaper leurs mains, il fuira les Algonkins, jusqu'au milieu du l'Ac [*sc.* lac] de la Nation Maritime, & du l'Ac Superieur, ou ces peuples nous assurent d'une residence sur un autre Lac, à trois ou quatre cent lieues d'ici, près duquel, dès cet Hiver, ils doivent abbatre le bois pour s'y habiter, & faire comme le centre de plusieurs Nations, qui y ont desia paru, & qui s'y rendront [148] de diuers costez.

Si-tost que Monseigneur l'Euesque de Petrée, eut appris le dessein que nous auions de commencer cette Mission; on ne peut croire combien il y parut affecté. Son zele qui embrasse tout, & à qui tout l'Océan n'a pû donner de bornes, luy faisoit souhaiter de pouuoir estre luy-mesme de ces heureux expozes, & aux despens de mille vies, aller chercher dans le plus profond de ces forests la brebis égarée, pour laquelle, il auoit trauerfé les Mers. Il y eust esté s'il eust pû se diuifer; & les courtes qu'il a faites sur les neiges dès son premier hiver pour visiter ses ouailles, non pas à cheual ou en carosse, mais en raquettes, & sur les glaces, montrent qu'il tiendrait bien sa place parmy les plus [149] excellents Missionnaires des Sauvages; s'il pouuoit quitter le plus necessaire pour courrir au plus dangereux; du moins son cœur y à volé pendant qu'il s'arreste icy comme au centre de toutes les Missions, pour pouuoir donner ses soins, & partager son zele à tous egalemēt: tous nos François & nos Sauvages dont il à gagné le cœur par la sainteté de sa vie, & par les grandes charitez dont il les assiste continuellement dans toutes sortes

If the Father can escape their clutches, he will follow the Algonkins to a point midway between the Lake of the Sea People and Lake Superior, where those peoples promise us a residence on another Lake, three or four hundred leagues from here. Near it, they are to fell, this Winter, the trees for their abode, and to form a sort of center for several Nations who have already appeared there, and who will repair thither [148] from different directions.

It passes belief how much good will Monseigneur the Bishop of Petråa manifested in the enterprise, as soon as he learned of our design to enter upon that Mission. His zeal, which is all-embracing, and to which the whole Ocean has been unable to set bounds, made him wish that he could be one of those fortunate ones who exposed themselves to death; and that, at the cost of a thousand lives, he could go into the deepest of those forests in search of the lost sheep for whom he had crossed the Seas. He would have done so, could he have divided himself; and the journeys he performed over the snow, in his very first winter, to visit his flock—not on horseback or in a carriage, but on snowshoes and over the ice—show that he would do his part well among the most [149] excellent Missionaries to the Savages, if he could leave the more necessary duties and hasten to those more dangerous. His heart at least has flown thither, while he himself remains here, as at the center of all the Missions, to be able to give his attention to, and share his zeal with, all equally. All our French people and our Savages—whose hearts he has won by the holiness of his life, and the abounding charity wherewith he is continually aiding them in all sorts of necessities—would have lost too much and would

de befoins, auroient trop perdu, & feroient demeurez inconfolables, fi ces bois fi reculez de nous, euſſent poſſédé ce precieux threfor, dont ils ne connoiffent pas encor affez le merite. C'eſt affez que le Pere à qui le bon-heur eſt échu, y aille de ſa part, affurer tous ces pauvres Sauuages, qu'ils ont icy vn Pere, [150] qui ne leur manquera pas, & qui leur fournira des Paſteurs autant que l'Iroquois le permettra.

Il faut aduotier que l'entrepriſe eſt glorieuſe, & qu'elle promet des recoltes bien abondantes, veu le nombre des Nations qui habitent ces païs là, mais, *euntes ibant & ſebant mittentes ſemina ſua*, cette riche moisſon ne ſe fait qu'en arrouſant ces terres de fueurs, de larmes, & de ſang; je veux dire qu'un Miſſionnaire qui eſt deſtiné a ce grand employ, doit ſe reſoudre à mener vn genre de vie bien eſtonnant, & dans vn dentiement de toutes choſes, plus grand qu'on ne peut ſ'imaginer; à ſouffrir toutes les iniures de l'air fâs ſoulagemēt: a endurer mille impertinences, mille brocards, & ſouuent bien des coups de la part des Sauuages Infidelles, [151] incités quelques-fois par les demons, & cela ſans conſolation humaine; à ſe trouuer tous les jours dans l'eau ou ſur les neiges, ſans feu; à paſſer les mois entiers, ſans manger autre choſe que du cuir boüilly, ou de la mouſſe qui croiſt ſur les rochers; à trauailler infatigablement, & comme ſi on auoit vn corps de bronze, viure ſans nourriture, coucher ſans liēt; dormir peu, courrir beaucoup; & parmi tout cela, auoir la teſte preſte à receuoir le coup de hache plus ſouuent que tous les jours, lors qu'il en prendra fantaſie à vn jongleur, ou à quelque mécontant. Bref il faut eſtre barbare avec

have been left inconsolable if those forests, so remote from us, had obtained possession of this precious treasure, of whose value they are not yet sufficiently aware. It suffices that the Father to whom this good fortune fell goes thither as his representative, and assures all those poor Savages that they have here a Father [150] who will not fail them, and who will furnish them Pastors, as far as the Iroquois will permit.

It must be acknowledged that the enterprise is glorious, and promises very abundant returns, in view of the number of Nations dwelling in those countries; but *euntes ibant et flebant mittentes semina sua*,—that rich harvest is only secured by watering those lands with sweat and blood. I mean that a Missionary destined for this great work must make up his mind to lead a very strange kind of life, and endure unimaginable destitution of all things; to suffer every inclemency of the weather, without mitigation; to bear a thousand impertinences, a thousand taunts, and often, indeed, blows from the Infidel Savages, [151] who are at times instigated by the demons,—and all this without human consolation; to be daily in the water or on the snow, without fire; to pass whole months without eating anything but boiled leather, or the moss which grows on the rocks; to toil indefatigably, and as if he had a body of bronze; to live without food, and lie with no bed under him; to sleep little and journey much; and, with all that, to hold his head in readiness to receive the hatchet-stroke oftener than every day, whenever a juggler or some malcontent shall take a fancy to deal it. In short, one must be a barbarian with these barbarians and say with the

ces barbares, & dire avec l'Apostre, *Gracis ac barbaris debitor sum*, faire le Sauvage avec eux; & cesser quasi de viure [152] en homme, pour les faire viure en Chrestiens.

C'est la vie qu'a mené le Pere Menard parmi les Hurons, & parmi les Iroquois, où il a fait des coups deffay de celle qu'il entreprend, & à laquelle il s'attend bien, comme il le fait paroistre en vne lettre qu'il escrit à la haste à vn de ses bons amis, à qui il dit le dernier adieu, en voicy la teneur.

MON R. P.

Pax Christî.

Je vous escriis probablement le dernier mot, que ie souhaite estre le sceau de nostre amitié jusques à l'eternité, ama quem Dominus IESVS non dedignatur amare, quamquam maximum peccatorem; amat enim quem dignatur suâ [153] Cruce: que vostre amitié mon bon Pere me soit vtile dedans les fruits souhaitables de vos saints sacrifices. Dans trois ou quatre mois, vous pourrez me mettre au Memento des morts, veu le genre de vie de ces peuples, mon aage, & ma petite complexion: nonobstant quoy, j'ay senti de si puissans instincts, & j'ay veu en cette affaire si peu de nature, que je n'ay peu douter qu'ayant manqué à cette occasion, je n'en dusse auoir un remords eternal. Nous auons esté un peu surpris, pour ne pouoir pas nous pourvoir d'abits, & d'autres choses; mais celuy qui nourrit les petits oiseaux, & habille les lis des champs, aura soin de ses seruiteurs; & quand il nous arriueroit de mourir de misere, ce nous seroit un grand bon-heur.

Je suis accablé d'affaires; tout ce que je puis, c'est de recommander nostre voyage à vos saints sacrifices, & vous

Apostle, *Græcis ac barbaris debitor sum*; one must play the Savage with them, and well-nigh cease to live [152] like a human being, in order to make them live like Christians.

In such manner did Father Menard live among the Hurons and among the Iroquois, where he essayed the life which he is now undertaking; and he expects it to be such, indeed, as he shows in a letter written in haste to one of his good friends, to whom he bids a last farewell. It runs as follows:

MY REVEREND FATHER,
Pax Christi.

This is probably the last word that I shall write to you, and I wish it to be the seal of our friendship until eternity: Ama quem Dominus JESUS non dedignatur amare, quamquam maximum peccatorem; amat enim quem dignatur suâ [153] Cruce. May your friendship, my good Father, be useful to me in the desirable fruits of your holy sacrifices. In three or four months you may include me in the Memento for the dead, in view of the kind of life led by these peoples, of my age, and of my delicate constitution. In spite of that, I have felt such powerful promptings and have seen in this affair so little of the purely natural, that I could not doubt, if I failed to respond to this opportunity, that I would experience an endless remorse. We have been somewhat taken unawares at not being able to provide ourselves with clothing and other things; but he who feeds the little birds and clothes the lilies of the field, will take care of his servants; and even if it should be our lot to die of want, it would be a great piece of good fortune for us.

I am overwhelmed with duties, and all I can do is to commend our journey to your holy sacrifices, and [154]

[154] *embrasser du mesme cœur que j'espere faire dans l'éternité.*

Mon R. P.

Des trois Riuières ce
27. d'Aoust à 2. heures
après minuit. 1660.

Vostre tres-humble & affectionné
seruiteur en IESVS-CHRIST
R. MENARD.

Dieu est toujours Dieu, il le fait sentir plus doucement & plus amoureusement, que les amertumes qu'on souffre pour luy font plus grandes.

embrace you with the same feelings wherewith I hope to embrace you in eternity.

My Reverend Father,

From three Rivers, this
27th of August, 2 hours
after midnight, 1660.

Your very humble and affectionate
servant in JESUS CHRIST,
RENÉ MENARD.

God is always God, and the more bitter the hardships one suffers for his sake, the more sweetly and lovingly does he make one feel this.

[155] CHAPITRE VII.

DE QUELQUES PRISONNIERS FAITS SUR L'IROQUOIS, &
BRUSLÉS À QUEBEC.

S'IL y a eu fujet d'adorer les profonds secrets de la Diuine Prouidence, & de s'estonner des refforts impenetrables à toutes nos veuës, dont Dieu se sert dans le conseil de son eternité, pour manier la bonne fortune des hommes, & les conduire par des moyens auffi furprenants, qu'inafallibles, au terme de leur predestination, qui selon saint Augustin, *est præparatio mediorum quibus Certiffimè liberantur quicumque liberantur*; c'est sans doute en la personne de ceux dont nous parlons en ce chapitre, que Dieu [156] fait arriuer par des routes inespérées au port bien-heureux de l'eternité. Qui croiroit que les tourmens du feu, qui iettent souuent dās le defespoir, & qui font quelquesfois breche à la constance des meilleurs Chrestiens, ouurent le chemin du Ciel à des Iroquois & que ces feux soiēt les moiës les plus certains, *quibus certiffimè liberantur quicumque liberantur*? Ils sont si certains, que nous n'auons presque point veu brûler d'Iroquois, que nous ne l'auons jugé dās le chemin du Paradis, & nous n'auons jugé aucun d'eux estre certainement dans le chemin du Paradis, que nous ne l'auons veu passer par ce supplice.

Le premier qui nous fait encore tout de nouveau porter ce jugement; est vn jeune homme venu du fonds de la Barbarie, je [157] veux dire du milieu des

[155] CHAPTER VII.

OF SOME PRISONERS CAPTURED FROM THE IROQUOIS
AND BURNED AT QUEBEC.

IF ever there was reason to worship the profound secrets of Divine Providence, and to marvel at the methods, inscrutable to the view of any of us, which God employs in the design of his eternity to bring about man's good fortune, and conduct him by means as wonderful as infallible to his predestined goal—which, according to saint Augustine, *est præparatio mediorum quibus Certissimè liberantur quicumque liberantur*,—such reason is undoubtedly found in those of whom we shall speak in this chapter, whom God [156] causes to arrive by unhopèd-for routes at the blessed port of eternity. Who would believe that the torture by fire—which often overwhelms the victim with despair, and sometimes shakes the constancy of the best Christians—opens to some of the Iroquois the road to Heaven, and that these fires are the surest means, *quibus certissimè liberantur quicumque liberantur*? So sure are they, that we have scarcely ever seen an Iroquois burned without regarding him as on the way to Paradise; nor have we considered a single one as certainly on that road whom we have not seen pass through this torture.

The first one to cause us, quite recently, to entertain this opinion, was a young man who came here from the depths of Barbarism,—I [157] mean, from the midst of the Agnieronnons,—to make prisoners

Agnieronnonns, pour faire ici des prisonniers de guerre; mais estant fait lui-mesme prisonnier, a trouué le Ciel dans ses chaînes, & vn bon-heur eternal dans son infortune. Il estoit Mahingan de Nation, (ce sont des peuples que nous nommons la Nation des Loups, voisins des Hollandois, & alliés des Agnieronnonns;) mais naturalisé parmi les Iroquois, dont il tenoit le parti; il fut pris par nos Algonkins dans les Isles de Richelieu; trois autres de ses camarades aiant esté tués sur la place, il n'eut que le bout de la langue coupé d'un coup de fusil, dont la bale luy passa dans la bouche de jotte en jotte.

Il fut amené à Quebec par les vainqueurs; & son procès aiant esté fait aussi-tost, il fut condamné [158] à estre brûlé, pour oster la hardiesse aux autres de venir nous inquieter impunement jusqu'à la porte de nos maisons; les Algonkins qui estoient les Juges & les executeurs de ce criminel, n'y apporterent pas beaucoup de formalitez, ils sont Algonkins, & il estoit Iroquois de profession; il n'en falloit pas davantage pour meriter le feu. Vn de nos Peres qui entend sa langue prit son temps pour l'instruire; & soit que l'esperance des delices du Paradis au milieu de tant de tourmens l'ait charmé d'abord; soit que Dieu luy parlât fortement au cœur, aiant jetté les yeux sur lui comme sur vn de ses élus, & le triant, *de medio Nationis prauæ*, par vne aimable Prouidence, il se disposa à recevoir le saint Baptesme, & le receut, vn peu auant [159] que de monter sur l'echaffaut où il prioit Dieu courageusement pendant son supplice, & mesme vn peu auant que de mourir, appella de nouveau le Pere, pour estre encore instruit, & assisté à faire ce grand & important passage. N'est-ce pas

of war; but, being himself taken prisoner, he found Heaven while in his fetters, and eternal happiness in his misfortune. He was of the Mahingan Nation (the people called by us the Wolf Nation, neighbors of the Dutch and allies of the Agnieronnons), but had been naturalized among the Iroquois, whose cause he embraced. He was captured by our Algonkins on the Richelieu Islands. Three of his companions were killed on the spot; he, however, had only the tip of his tongue cut off by a musket-ball which passed through his mouth from cheek to cheek.

Conducted to Quebec by the victors, he was immediately tried and condemned [158] to be burned, in order that the rest might lose their boldness in coming to disturb us with impunity at the very doors of our houses. The Algonkins, who were the Judges and executioners of this criminal, did not use much formality in the matter. They were Algonkins and he professed himself an Iroquois; that was sufficient to prove him deserving of death by fire. One of our Fathers, who understood his language, employed his time in instructing him; and—whether because, amid such grievous torments, the hope of the delights of Paradise charmed him at once, or because God made a powerful appeal to his heart, looking upon him as upon one of his elect and selecting him, by a stroke of his loving Providence, *de medio Nationis pravae*—he prepared himself for receiving holy Baptism, and did receive it a little before [159] ascending the scaffold. There he prayed to God with courage during his torture, and even called for the Father again a short time before he died, that he might be farther instructed and aided in making that great

vne merueille de voir vn Loup changé tout d'un coup en agneau, & entrer dans le bercail de IESVS-CHRIST qu'il venoit rauager? C'est peut-estre la recompense de ce que pendant sa jeunesse, aiant fouuent entendu parler des Myfteres de nostre sainte Foy, par les pauvres Hurons qui sont captifs chez les Iroquois; il les croioit, comme il a auotié au Pere; aiant merité par cette soumission, que cette sacrée semence portaist son fruit en son temps pour l'éternité.

[160] Ce qui arriua peu de iours apres à quatre Hurons pris en guerre, & bruslés à nostre veuë, fait éclater bien plus auantageusement les thresors infinis de la misericorde de Dieu sur ses predestinez: Escoutez parler le Pere, qui a le mieux iotié son personnage dans cette horrible tragedie, & qui a receu les derniers soupirs que ces victimes ont poussés du milieu des flammes, où elles ont peut-estre mieux vécu, qu'elles n'auoient iamais fait & où du moins elles ont expiré dans l'esperance d'un rafraîschissement eternal

Certains Hurons, dit le Pere, habitez parmi les Iroquois, estant partis d'Agnié dès l'Autonne passé pour la chasse du castor; furent solicitez à leur retour à venir en guerre à Quebec, [161] pour venger quelque affront qu'un d'eux auoit receu; ils y viennent sur la fin du Printemps fuiuant, prennent à la coste de Beaupré, vne femme Françoisse, avec quelques enfans, mais ils furent pris eux mesme avec leur proye: M^r nostre Gouverneur qui ne s'endort point en ces rencontres, aiant mis si bon ordre, & dressé des embuscades en des postes si aduantageux, que le canot ennemi vint s'y jetter, lors qu'il remontoit en

and important passage. Is it not a marvel to see a Wolf changed all at once into a lamb, and enter the fold of JESUS CHRIST, which he came to ravage? It was perhaps the reward for his having in his youth, as he confessed to the Father, believed the poor Hurons, captive among the Iroquois, when he heard them, as he often did, speak of the Mysteries of our holy Faith—showing himself worthy, by this submission, that that sacred seed should, in its own time, bear fruit for eternity.

[160] What happened a few days later to four Hurons, captured in war and burned before our eyes, makes the infinite treasures of God's mercy toward his predestined ones shine forth to much greater advantage. Listen to the words of the Father who played his part best in that horrible tragedy, and who received the last gasps breathed by those victims from the midst of the flames, where they lived perhaps better than they had ever done, and where they at least died in the hope of eternal enjoyment.

"Certain Hurons," says the Father, "who were settled among the Iroquois and had left Agnié last Autumn to hunt the beaver, were urged on their return to proceed to Quebec with hostile intent, [161] in order to avenge some affront that one of them had received. Arriving there toward the end of the following Spring, they captured, on the *coste de Beaupré*, a French woman with some children, but were themselves captured with their prey. Monsieur our Governor, who is not caught napping on such occasions, took such wise measures and laid ambuscades in so advantageous positions, that the enemy's canoe fell right into them while it was reascending the river in silence, and was passing point de Levi. No

silence, & passoit la pointe de Leui; Nos François & nos Algonkins, ne l'eurent pas plustost descouvert dans les tenebres, qu'apres la descharge de leurs fusils, ils se jetterent à l'eau, & se faquirent des ennemis. De huit qu'ils estoient trois furent noyés, le canot aiant versé en abordant, [162] & cinq furent saisis & menez en triomphe à Quebec, pour y estre bruslés. Pendant qu'on leur prepare des buchers, & des eschaffauts, admirez les soins de la diuine Prouidence sur le salut de cette femme Françoisse, qui se voiant prise, & destinée aux feux ou à vne captiuité plus cruelle que les flammes, deuoit, ce semble, s'emporter en des cris & des pleurs, que demandoit l'estat si lamentable; de la mere & de ses pauvres enfans qui pleuroient pitoyablement, sans connoistre leur mal-heur, puis qu'ils ne voioient pas qu'ils alloient deuenir Iroquois, & qu'on les arracheroit du sein de leur mere si-tost qu'ils feroient arriuez au païs; qu'on les disperferoit en diuerfes cabanes, & qu'on les eleueroit à sa vie Sauvage, [163] pour leur faire fucer avec le lait l'humeur Iroquoise & perdre toutes les teintures du Christianisme. Tout cela ne deuoit-il pas jetter dans vn sainct desespoir cette pauvre femme; versant des larmes de sang, & sur son mal-heur, & bien plus encore sur celuy de ces innocentes creatures, dont les ames estoient bien plus en danger que les corps:

Nonobstant tout cela, elle ne s'emporta point en de vaines plaintes au temps de sa captiuité, mais regardant la main de Dieu, qui conduisoit celle de ces traîtres, & se souuenant que c'estoit vn Samedy, jour dedié à la sainte Vierge, à laquelle elle auoit vne deuotion toute particuliere elle crût fortement

sooner did our Frenchmen and Algonkins perceive it in the darkness than they discharged their muskets, plunged into the water, and seized upon the enemies. Out of their whole number of eight, three were drowned,—the canoe capsizing upon being boarded,—[162] and five were seized and led in triumph to Quebec to be burned. While their stakes and scaffolds are being prepared, admire the care with which the divine Providence watched over the safety of that French woman. Seeing herself captured and destined for the flames or for a captivity still more cruel, she should have given vent, it seems, to cries and tears, as demanded by so lamentable a condition of the mother and her poor children. The latter wept pitifully, without knowing their misfortune, since they did not see that they were about to become Iroquois and would be torn from their mother's bosom as soon as they reached the enemy's country; that they would be scattered in different cabins and reared in the native Savage mode of life, [163] in order that they might imbibe the Iroquois nature with their milk, and lose every trace of Christianity. Was not all that enough to throw this poor woman into a state of holy despair, and make her shed tears of blood both over her own misfortune and, far more, over that of those innocent creatures whose souls were in far greater danger than their bodies?

“In spite of it all, she did not give way to vain lamentations during the time of her captivity; but, looking to the hand of God, which managed that of those recreants, and remembering that it was Saturday,—a day dedicated to the blessed Virgin, toward whom she cherished a very especial devotion,—she felt strongly convinced that Our Lady would not let

que Nostre-Dame ne laisseroit point passer [164] ce jour, sans luy faire quelque faueur signalée, & mesme quoy que les tenebres de la nuit couvririssent desja les voleurs, & les missent presque hors de toute crainte, elle se sentit pourtant interieurement persuadée, qu'en passant devant Quebec vn iour de Samedy, elle seroit deliurée par l'assistance de la sainte Vierge; ce qui arriua heureusement dès le soir mesme.

Il est vray qu'à la descharge, qu'on fit sur le canot Iroquois, elle receut vn coup mortel, mais elle le receut comme vn coup de grace, & en donnoit depuis milles benedictions a Dieu, qui luy fit la grace de mourir entre les mains des Meres hospitalieres, au lieu de viure parmi les Iroquois; elle ne cessoit de prier pour ces barbares pendant vn jour ou deux qu'elle suruescut & nous [165] laissa en mourant des marques d'une ame conduite à l'heureux terme de sa predestination par des sentiers tout a fait adorables.

Mais reuenons a nos captifs; je les connoissois bien, adjouste le Pere, comme aiant esté baptisez; auant que la neccessité les obligeast de se jeter entre les bras de l'Iroquois, je les allé voir, lors qu'on commençoit sur eux les preludes de la tragedie; des ongles arrachez, des doigts coupés, des mains & des pieds brûlez, & le reste de semblables traitemens ne faisant que le jeu, & le diuertissement des enfans, voiant que ie ne les pouois pas deliurer de leurs tourmens. Je leur parlay de Dieu; ils m'escoutent volontiers je voulu les faire souuenir de leurs prieres; ils ne s'en estoient point oubliez; je les [166] encouragay de recevoir la mort de bon cœur pour expiation de leurs pechez; ils y font resolus enfin je les confessay, & i'en tout sujet d'admirer les effets de la grace qui peut châger des cœurs de

[164] that day pass without showing her some signal mark of favor. And even though the shades of night already covered the robbers, and well-nigh freed them from all fear, yet she felt inwardly persuaded that, in passing Quebec on a Saturday, she would be set free by the help of the blessed Virgin—as happily occurred on that very evening.

“It is true, she received a mortal wound at the discharge made upon the Iroquois canoe; but she received it as a mark of grace, and afterward blessed God a thousand times for graciously permitting her to die in the arms of the hospital Mothers instead of abandoning her to live among the Iroquois. She ceased not to pray for those barbarians during the few days while she survived; and, [165] in dying, she left us marks of a soul guided to the happy goal of its predestination by paths wholly worthy of adoration.

“But let us return to our captives. I knew them well,” adds the Father, “as having been baptized before necessity compelled them to entrust themselves to the Iroquois. I visited them when the prelude of the tragedy was being begun upon them,—nails torn out, fingers cut off, hands and feet burnt, and all the other treatment of like nature, which was merely the game and diversion of children. Seeing that I could not deliver them from their torments, I spoke to them about God, and they heard me willingly; I tried to make them recall their prayers, and they had not forgotten them; I [166] encouraged them to undergo death with stout hearts, in expiation of their sins, and they resolved to do so. Finally, I confessed them; and I had every reason to admire the effects of grace, which can change hearts of

bronze, & de rocher, en enfans d'Abraham; & jeter les corps dans les feux pour en tirer les ames.

Les deux premiers qui furent tourmentez estoient proches parents, l'un estant le grand pere & l'autre le petit fils; celui-là vieillard de cinquante a soixante ans puissant & robuste, & celui-ci de dix-sept a dix-huit ans d'un naturel tendre, & d'une complexion plus delicate. Si-tost que cet homme vit allumer alentour de foy les feux dans lesquels il alloit estre brulé, il me fit appeler, afin de l'affister durant ses tourments, [167] pendant lesquels il ne disoit rien que ces deux mots qu'on entendoit retentir au milieu des flâmes *Jesus ayez pitié de moy; Marie fortifiez moy;* c'estoit la sa chanson de mort, c'estoit ou se terminoient tous ses cris c'estoit de cette belle priere qu'il remplissoit l'air, au lieu que les autres le remplissent d'ordinaire de pleurs & de hurlements pitoiables; je l'entendois de loin, & m'estant approché de luy, je l'encourageois, luy donnât esperance que ses tourmens seroient bien-tost changez en delices, pourueu qu'il continuast à les recevoir avec generosité. Le le feray, me repondit-il, & pour t'en assurer je te promets que je ne criray point, quelque cruauté qu'on puisse exercer sur moy: C'est ce qu'il garda pendant [168] une bonne partie de la nuit & du jour suiuant que dura son suplice; sans jamais auoir fait un cri, ou mesme un soupir, parmi des maux intolerables & des douleurs qu'on a peine à concevoir; & comme je le vis si constant à souffrir & à continuer ses prieres, je l'inuitay d'animer son petit fils à recourir a Dieu dans son tourment qu'il ne pouuoit pas supporter avec tant de fermeté, a cause de son aage & de sa complexion; ouy, me dit-il, & en mesme temps se

bronze and stone into children of Abraham, and cast bodies into the flames to draw thence souls.

“ The first two who were put to the torture were near relatives, grandfather and grandson, the former an old man between fifty and sixty years of age, powerful and robust, and the latter a youth of seventeen or eighteen years, of a sensitive nature and a more delicate constitution. As soon as that man saw the fires, in which he was to be burned, lighted around him, he had me summoned to help him during his torture, [167] throughout which he uttered only these two words, which were heard ringing out from amid the flames: *Jesus, take pity on me! Mary, give me strength!* That was his death-song, and therewith ended all his cries. With that beautiful invocation he filled the air, whereas others, as a general rule, fill it with pitiful weeping and wailing. I heard him from a distance, and, approaching, gave him encouragement, leading him to hope that his torments would soon be changed to rapture, provided he continued to meet them with courage. ‘ I will do so,’ he replied; ‘ and to assure thee of it, I promise not to cry out, whatever cruelty may be exercised upon me.’ This promise he kept throughout [168] a good part of the night and of the following day, during which time his torture lasted, without ever uttering a cry, or even a sigh, amid intolerable afflictions and agonies that are scarcely conceivable. Seeing him display so much fortitude in suffering and constancy in prayer, I invited him to encourage his grandson in recourse to God in his torments, which he was unable to bear with such firmness, owing to his youth and his constitution. ‘ Yes,’ said he, and therewith turning toward the youth, as much as the fires allowed

tournant vers luy, autant que les feux le permettoient; courage mon fils, luy dit-il, prions incessamment; les brasiers nous separent à present l'un de l'autre; & les fumées qui exhalent de nos corps rostis nous empeschent de nous voir; mais nous nous reuerrons bien-tost [169] dans le Ciel, prions sans desister, car la priere est l'unique remede a nos maux; puis se tournant deuers moy, ne nous abandonne pas je te prie, & fais nous ressouuenir de Dieu, chaque fois qu'on nous donnera vn peu de relasche, ne nous quitte point, prie toujours pour nous, & fais nous prier tant que nous aurons de l'esprit.

C'estoit vn spectacle que jamais les barbares de ces contrées n'auoiēt veu; incontinent qu'on donnoit quelque relasche a vn de ces pauvres patiens pour aller tourmenter l'autre, je courrois a luy pour le faire prier & pour le consoler par quelque bon mot; & si-tost qu'on retournoit à celui-cy avec les tisons & les haches embrasées, j'allois a l'autre pour le mesme fujet; & il me sembloit [170] dans ces allées & ces venties, que le feu qui brusloit leurs corps embrasoit leurs cœurs de deuotion, & que leur deuotion eschauffoit la mienne, pour ne m'espargner pas a vn si sainct exercice quelque horreur que j'en pusse auoir, qui m'auroit sans doute rebuté, si le courage qu'ils faisoient paroistre à souffrir, ne m'en eust donné assez pour voir leurs pauvres corps si maltraitez: Je puis dire que je les vis avec consolation, sur tout j'auois le cœur tout attendry, d'entendre au plus jeune reciter son *Aue Maria* tout entier, aussitost qu'on luy donnoit vn peu de temps pour respirer: Et comme il estoit jeune & delicat, il me fit ses excuses de ne pouuoir pas imiter la constance de son

him, 'Courage, my son,' said he to him; 'let us pray without ceasing. The fires separate us at present, and the smoke rising from our roasting bodies prevents us from seeing each other; but we shall soon meet again [169] in Heaven. Let us not desist from praying, for prayer is the sole remedy for our woes.' Then, turning to me: 'Do not forsake us, I pray thee; and remind us again of God whenever we are given a little respite. Leave us not, and pray for us continually, making us pray as long as we keep our senses.'

"It was a spectacle such as the barbarians of these regions had never seen. As soon as the torturers gave one of those poor sufferers some respite, that they might go and torment the other, I hastened to him to direct his prayers and cheer him with some kind word; and immediately upon their return to this one with the firebrands and heated hatchets, I repaired to the other for the same purpose. It seemed to me, [170] in these goings and comings, that the fire which burned their bodies was also kindling their hearts with devotion, and that their devotion animated my own to spend myself freely in so holy an exercise, with whatever horror it might inspire me; and I doubtless would have been daunted had not the courage they showed in suffering given me sufficient firmness to see their poor bodies thus ill-treated. I can say that I beheld them with consolation, feeling my heart especially touched upon hearing the younger one recite his *Ave Maria* from beginning to end, as soon as he was allowed a little breathing-space. And as he was young and delicate, he made me his excuses for not being able to imitate the constancy of his grandfather, who mocked at the

grand pere, qui se moquoit des tourments. [171] Helas! me disoit-il, je ne suis pas assez courageux, pour ne pas pleurer au fort de mes douleurs, car elles sont bien violentes; pleure, & crie tant que tu voudras, luy respondois-je, cela ne deplaisoit point a Dieu. Mais le vieillard touché des cris lamentables de son petit fils, à qui on perçoit vn pied d'vn fer rouge, pendant qu'on brusloit l'autre en l'appliquant & ferrant sur vne pierre rougie dans le feu, ne put se tenir de dire aux executeurs; hé que ne laissez vous cet enfant, ne suis-je pas seul capable de saouler vostre cruauté sans l'exercer sur cet innocent. On se jette donc sur le vieillard, & avec des espées toute rouges, dont on le lardoit par les parties les plus sensibles, & avec des haches toutes embrasées [172] qu'on luy appliquoit sur les épaules, & avec des tisons & des flammes dont on l'environnoit, on fit tout ce qu'on put pour le faire crier; mais tous ces cruels efforts furent inutiles, & il parut comme insensible au milieu de cette horrible boucherie; j'en fus touché de compassion, & voulois luy persuader de se plaindre vn peu pour s'espargner quelques vnes de ces inhumanitez; car c'est la coustume des Sauvages de ne point cesser leurs tourments qu'ils n'ayent fait crier le patient, comme si ce cry exprimé par la vehemence de la douleur, deuenoit pour eux vn cry de ioye, ie luy di donc tout bas à l'oreille, sçache, mon frere, qu'il n'y a point de peché à crier, tu peux le faire, & tu ne desplairas pas a Dieu en le faisant, neâtmoins [173] je ne te le commande pas: il ne me respondit rien, mais je vis bien qu'il estoit resolu à tenir bon à souffrir constamment, car ny les lames de fer rouge dont on luy grilloit les parties les plus charnues, ny

torments. [171] 'Alas!' he said to me, 'I am not brave enough to keep back the tears at the height of my sufferings; for they are indeed violent.' 'Weep and cry out as much as thou wilt,' I answered him; 'that does not displease God.' But the old man, touched by the pitiful cries of his grandson,—one of whose feet they were piercing with a red-hot iron, while they burned the other by pressing it against a stone heated to redness,—could not refrain from calling out to the executioners: 'Ho! why do you not let that child alone? Am I not able alone to satiate your cruelty without your exercising it on that innocent?' They threw themselves accordingly on the old man and—with red-hot javelins, with which they pierced the most sensitive parts of his body; with hatchets, all glowing hot, [172] which they applied to his shoulders; and with firebrands and flames, wherewith they encompassed him—did their utmost to make him cry out; but all those cruel efforts were fruitless, and he appeared as if insensible in the midst of that horrible butchery. I was touched with pity for him, and wished to persuade him to moan a little, that he might spare himself some of these inhuman inflictions; for it is the Savages' custom not to cease their torments until they have made the sufferer cry out; as if that cry, extorted by the intensity of the pain, became for them a cry of joy. So I said to him, speaking low in his ear: 'Know, my brother, that it is no sin to cry out; thou canst do so without displeasing God thereby. Still, [173] I do not bid thee do it.' He gave me no answer, but I saw clearly that he was resolved to continue to suffer with firmness; for neither the red-hot iron plates wherewith they broiled his more

les cendres chaudes qu'on luy iettoit sur la teste apres qu'on la luy eut escorchée; ny tous les charbons dont on enseuelissoit son corps, ne purent iamais arracher de sa poitrine vn seul soupir.

Enfin ses forces se trouvant epuîsées par la perte de son sang, & par de si longues tortures, on le jette dans le feu pour luy seruir de tombeau: mais comme il estoit robuste & vigoureux, il se releue soudainement du milieu des flâmes, fendit la presse & prit sa course, paroissant comme vn demon en feu, les levres coupées, [174] sans peau a la teste, & presque en tout le corps, & quoy qu'il eust la plante des pieds & les jambes toutes rosties, il couroit si viste, qu'on eut de la peine a le joindre, mais comme ce n'estoit qu'un dernier effort de la nature, aiant enfin manqué, il fut repris, & la premiere parole qu'il dit à lors, fut pour appeller le Pere, & le prier de l'aider encore a prier Dieu; jufqu'a ce que peu apres estant jetté dans le feu il y expira.

Les trois autres ne furent pas si courageux, aussi n'estoient-ils pas si forts, mais leur pieté ne parut pas moins, ayant tousiours voulu auoir le Pere à leurs costez pendant l'exécution, & n'aiant point desisté de faire leurs prieres tant que la vehemence du supplice le leur permit.

[175] Qui peut douter qu'apres tant de tourmens si courageusement & si sainctement soufferts pour expier leur pechez, ils n'ayent trouué le rafraichissement auquel la Prouidence Diuine les a conduits, par sa misericorde *sic tamen quasi per ignem.*

fleshy parts, nor the hot ashes that they threw on his head after removing the scalp, nor all the live coals in which they buried his body, could wrest a single sigh from his breast.

“ At last, when his strength was exhausted by loss of blood and by such protracted tortures, he was thrown into the fire, which was to serve him as a grave. But, being a robust and vigorous man, he suddenly arose from amid the flames, parted the throng, and started to run, having the appearance of a demon on fire, his lips cut away, [174] with no skin on his head, and with scarcely any on his whole body. Although the soles of his feet and his legs were entirely roasted, he ran so swiftly that it was difficult to overtake him. But as it was only a last effort of nature, his strength finally failing, he was recaptured. Thereupon his first word was a call for the Father and a request that he would help him still to pray to God,—until, a little later, being cast into the fire, he died there.

“ The three others were not so courageous, nor were they so strong; but their piety appeared no whit inferior, their constant wish being to have the Father beside them during the execution, while they ceased not to recite their prayers as long as the intensity of the torture permitted them.”

[175] Who can doubt that, after such severe torture, borne with such courage and holiness in expiation of their sins, they have found the enjoyment to which Divine Providence in its mercy conducted them,—*sic tamen quasi per ignem?*

CHAPITRE VIII.

DE QUELQUES AUTRES CHOSES MÉMORABLES.

IE mets dans ce chapitre, tout ce qui se presente, sans autre ordre que celuy des memoires qui m'ont esté mis entre les mains.

Vne des choses qui a le plus esclaté dans le Canada depuis l'arriüée de Monseigneur l'Euesque [176] de Petrée, & qui peut passer pour vne merueille, est de voir l'yurognerie presque toute exterminée de chez nos Sauvages; Dieu a tant donné de benedictions au zele de ce bon Prelat, qu'il est enfin venu à bout d'un mal qui s'étoit fortifié depuis si long-temps, & qui sembloit irremediable.

Ceux qui ont un peu pratiqué les Sauvages sçauent bien que (ie ne parle que de ceux qui demeurent proche de nos habitations) c'est un demon qui les rend fols, & tellement passionnez, qu'apres leur chasse, se trouuant bien riches en castor, au lieu de fournir leur famille de viures, d'habits, & d'autres choses necessaires, ils boient tout, en un iour, & sont contraints en suite de passer l'hier tout nuds, dans la famine, & dans toutes [179 i.e., 177] fortes de miseres; il s'en est trouué dont la manie a esté si estrange, qu'apres s'estre despotiillez de tout pour boire, ils ont vendu iusques a leurs propres enfans afin de s'enyurer: & les enfans estant pris de boiffon, battent impunement leurs parens; les jeunes gens s'en seruent comme d'un philtre pour corrompre les

CHAPTER VIII.

OF SOME OTHER NOTEWORTHY MATTERS.

I INCLUDE in this chapter everything that offers, observing no order beyond that of the notes that have been placed in my hands.

One of the most remarkable occurrences in Canada since the coming of Monseigneur the Bishop [176] of Petræa, one which can be considered no less than marvelous, is the almost total suppression of drunkenness among our Savages. God has so blessed this good Prelate's zeal that he has at length overcome an evil which had been gaining in strength for so long a time, and which seemed beyond remedy.

Those who have mingled somewhat with the Savages (I speak only of those living near our settlements) are well aware that drink is a demon that robs them of their reason, and so inflames their passion that, after returning from the chase richly laden with beaver-skins, instead of furnishing their families with provisions, clothing, and other necessary supplies, they drink away the entire proceeds in one day and are forced to pass the winter in nakedness, famine, and all [179 i.e., 177] sorts of deprivation. There have been some whose mania was so extraordinary that, after stripping themselves of everything for liquor, they sold even their own children to obtain the means of intoxication. Children, too, when they are overcome with drink, beat their parents without being punished for it; young men

filles apres les auoir enyurées; ceux qui ont des querelles font semblant d'estre yures, pour s'en vanger avec impunité; toutes les nuits se passent en clameur, en batteries, & en funestes accidens, dont les yurogues remplissent les cabanes, & comme tout leur est permis, parce qu'ils se contentent de dire pour excuse, qu'ils n'auoient point pour lors d'esprit; on ne peut conceuoir les defordres que ce vice diabolique [180 i.e., 178] a causé dans cette nouvelle Eglise; on ne trouuoit ny temps pour les instruire ny moyen de leur donner horreur de ce peché; car ils estoient tousiours faouls, ou gueux; c'est a dire ou incapables d'esouter, ou dans la neccessité d'aller chercher a viure dans les bois. C'est ce qui a fort touché le cœur de Monseigneur de Petrée, qui voiant les affaires de ce nouveau Christianisme en danger de se ruiner, s'il n'obuioit à ces mal-heurs, a appliqué tous ses soins à trouuer remede à ce mal, qui auoit parû jusqu'alors incurable; & il l'a heureusement trouué; car apres que les ordres du Roy, & les reglemens des Gouverneurs ont parû inefficaces; ayant excommunié tout ceux des François qui donneroient [181 i.e., 179] des boissons aux Sauuages capables de les enyurer, il a retranché tous ces defordres qui n'ont plus parû depuis l'excommunication; tant elle a esté accompagnée des benedictions du Ciel; ce qui a tellement surpris nos meilleurs & plus sages Sauuages, qu'ils font venus exprés en faire remerciement de la part de toute leur Nation à Monseigneur de Petrée, luy confessant qu'ils ne pouuoient assez admirer la force de sa parole, qui a acheué en vn moment ce qu'on n'auoit peu faire depuis si long-temps.

Le Pere qui a soin de la Missiion de Tadoussac, apres

use it as a philter, corrupting the girls after making them drunk; those that have any quarrels pretend to be intoxicated, in order to wreak vengeance with impunity. Every night is filled with clamors, brawls, and fatal accidents, which the intoxicated cause in the cabins. Everything is permitted them, for they give as a satisfactory excuse that they were bereft of reason at the time; hence one cannot conceive the disorders which this diabolical vice [180 i.e., 178] has caused in this new Church. We found neither a time to instruct them, nor means to inspire them with horror of this sin; for they were always in a state of intoxication or of beggary—that is, either incapable of listening, or constrained to go in quest of food in the woods. This condition deeply moved the heart of Monseigneur of Petræa, who, seeing the fortunes of this new Christendom in danger of ruin, unless these evils were abolished, turned all his attention toward finding a remedy for the evil which had until then seemed incurable. And he happily found one; for, after the King's orders and the Governors' decrees had proved ineffectual, he, by excommunicating all the French who should give [181 i.e., 179] intoxicating liquors to the Savages, suppressed all these disorders, and they have not broken out again since the excommunication, so richly has it received Heaven's blessing. This result so surprised our better and more discreet Savages, that they came expressly to thank Monseigneur of Petræa on behalf of their entire Nation, acknowledging to him that they could not sufficiently admire the power of his word, which had accomplished in a moment what had been so long attempted in vain.

The Father who has charge of the Tadoussac

auoir veu de ses yeux, le bien que ce retrâchement de boiffon fait a ses Neophites, & apres auoir racomté avec joye la facilité qu'il y a [182 i.e., 180] maintenant a les instruire, adjouste vn trait bien particulier de la Prouidence enuers vn vieillard Algonkin de septante ans; lequel aiant autrefois esté enseigné assez legerement sur nos mysteres, auoit depuis mené vne vie errante dans les forests, sans se mettre en peines de presser son Baptesme, jusqu'a vne maladie mortelle, qui l'ayant mal mené vn mois durant, luy ouurit les yeux, & luy fit prendre resolution de venir au plustost chercher vn Pere pour le baptiser, se promettant que ce dessein le remettroit en santé. Defait comme elle luy fut renduë contre l'attente de ses parens, & qu'il eut trouué le Pere au dessus de Tadouffac, il ne le quitta point qu'il ne l'eust parfaitement instruit, & qu'il ne luy eust en suite [183 i.e., 181] conseré ce Sacrement si souhaité, apres lequel il s'en retourna content, & avec vne resolution, apres soixante & dix ans de vie Sauuage, de passer le reste de ses jours en bon Chrestien. Ce sont là des coups de predestination, qui sont tardifs mais bien fauorables.

Peu apres on raporta au mesme Pere, qu'un jeune Algonkin, nommé Ioseph estoit mort, dans le seul regret de ne l'auoir pas auprez de luy pour le faire prier, & pour l'aider dans ce dernier passage; qu'au reste il estoit si feruent; qu'il ne faisoit que prescher & exhorter ses parens pendant toute sa maladie, auxquels il demandoit pour vnique faueur auant sa mort, qu'ils se fissent tous Chrestiens, il estoit aagé de dix-huit a vingt ans, & quoy qu'il n'eust [184 i.e., 182] pas pû auoir toutes les instructions

Mission, after witnessing in person the benefit to his Neophytes wrought by thus cutting off the supply of liquor, and after recording with joy the ease wherewith [182 i.e., 180] they can now be instructed, relates in addition a very signal act of Providence toward an aged Algonkin of seventy years. This man had formerly received instruction in our faith, but only cursorily; and had since then led a wandering life in the forests, without taking the trouble to apply for Baptism. At last, a mortal illness, which had afflicted him for a whole month, opened his eyes, and made him determine to go at the earliest possible moment in search of a Father to baptize him, promising himself that this resolve would restore his health. In very truth, it was restored contrary to his relatives' expectation; and he, having found the Father above Tadoussac, did not leave him until the latter had completed his instruction and had then [183 i.e., 181] conferred upon him this Sacrament, so earnestly desired. After that, he went back contented, and with the determination, after seventy years of Savage life, to pass the rest of his days as a good Christian. Those are signs of predestination—tardy, indeed, but of very good augury.

A little later, the same Father was informed that a young Algonkin, named Joseph, had died with the single regret that he had not the Father at his side to direct his prayers and aid him in that last passage; moreover, that he had been so fervent that he did nothing but preach and exhort his relatives during his entire illness—asking them all, as the sole favor before his death, to become Christians. He was between eighteen and twenty years old; and, although he had been [184 i.e., 182] unable to receive

qu'ont ceux qui demeurent proche de nous; neantmoins, en passant, ce printemps dernier, par Quebec, il se confessa si nettement, si exactement, & avec tant de piété, que le Pere fut conuaincu, que le saint Esprit auoit esté son maistre dans les bois; & que son Ange gardien auoit pris soin de l'instruire. Ce fut en ce mesme temps pendant cette Mission de Tadoussac, que le Pere eut la consolation de voir d'un costé les saintes importunez que luy faisoient grand nombre d'Algonkins, & de Montagnais de tous aages venus de nouveau de la Mer du Nord, qui pressoient pour le Baptême de leurs enfans; d'un autre costé de voir vne foule d'autres Sauvages qui depuis trois ou quatre ans [185 i.e., 183] n'ayans point veu leur Pasteur, se presentoient avec ardeur à la Confession, ou ils faisoient paroistre qu'ils auoient vescu dans les bois avec autant d'innocence, qu'on en peut esperer des meilleurs, & des plus feruens Chrestiens. Pour ceux qui auoiēt cessé de faire profession publique du Christianisme, ou par oubli, ou par negligence, ils se condamnoient eux mesmes à se tenir à la porte de la Chapelle, pour se mieux reconcilier: Ceux qui par le meslange des Infideles auoient cessé de faire leurs prieres les matins & les soirs, demandoient instamment d'auoir avec eux des robes noires, pour les tenir tousiours dans leur deuoir, & leur faire conferuer l'esprit de ferueur, bien necessaire en ces Eglises errantes.

[186 i.e., 184] Les memoires du Pere qui a soin de la Mission Huronne, portent qu'un Sauvage nommé Sondeonskon, reuenu fraichement d'Agnié, nous a appris des nouuelles de cette pauvre Eglise captiue chez les Iroquois, & entre-autres que les femmes

all the instruction given to those who live near us, yet, upon stopping at Quebec this last spring, he made confession with such clearness, exactness, and piety, as to convince the Father that the holy Ghost had been his master in the woods, and that his guardian Angel had taken charge of his instruction. At this same time also, during his Mission service at Tadousac, the Father had the consolation of witnessing not only the holy importunity manifested by many Algonkins and Montagnais of all ages, recently come down from the North Sea, who were urging for Baptism for their children; but also another throng of Savages who, [185 i.e., 183] not having seen their Pastor for three or four years, zealously presented themselves at Confession, where they made it evident that they had lived in the woods with as much innocence as can be expected from the best and most fervent Christians. As for those who had ceased to make public profession of Christianity, through either forgetfulness or negligence, they voluntarily condemned themselves to stand at the Chapel door, in order the better to effect their reconciliation. Those who, from their association with Infidels, had discontinued their morning and evening prayers, made urgent request for some black gowns, to hold them always to their duty, and make them preserve the spirit of fervor so necessary in these wandering Churches.

[186 i.e., 184] The notes of the Father in charge of the Huron Mission relate that a Savage named Sondeonskon, recently returned from Agnié, has brought us news of that poor captive Church among the Iroquois. One of the items is that the Huron women, who form the greater part of those that have

Huronnes, qui font la plus part de celles qui ont esté eleuées dans la Foy, la gardent inuiolablement & font profession publique de la priere, nonobstant toutes les railleries, & les mespris qu'en font ces Infideles; qu'une d'entre-elles a soin de marquer les Dimanches pour les celebrer autant que le peut permettre l'estat de leur captiuité, & qu'apres les années entieres, elle ne s'est pas trouuée y manquer vn seul jour.

Qu'un bon vieillard nommé [187 i.e., 185] Arontiondi, qui auoit esté autrefois Prefect de la Congregation à l'Isle d'Orleans, & qui auoit conserué sa deuotion dans sa captiuité, viuant dans le pais des Iroquois aussi exemplairement que parmi nous, y est mort sainctement, & que pendant sa derniere maladie, il ne faisoit que prier Dieu, tenant presque tousjours les mains & les yeux collez au Ciel jusques au dernier sospir; n'est-ce pas la vne mort bien precieuse, pour vn pais si barbare.

Vn de nos bons Chrestiens Hurons qui s'est sauué des mains des Iroquois, ou il a esté mal-traité pendant quelques années, leur porte neantmoins tant d'affection, selon les maximes de l'Euangile, qu'un de ses grands souhaits feroit, que la porte des [188 i.e., 186] Missions s'ouurit vers ces peuples afin de se joindre a nos Peres dans cette entreprise, les accompagner dans tous les dangers, & leur seruir de Catechiste; il ne s'en acquiteroit pas mal, puis que d'és à present, il en fait les fonctions avec grand zele; quand il scait que dans quelques cabanes, il n'y a personne pour faire les prieres auant que de se coucher, il y va, rend ce seruice de pieté, & s'est acquis tant de credit que quand il entre quelque part, ou l'on parle mal, on

been reared in the Faith, are keeping it inviolate, and making public profession of prayer, despite all the ridicule and scorn heaped upon it by those Infidels. He adds that one of these women takes care to mark the Sundays, in order to observe them in so far as their captive condition will admit; and that, after whole years, she has not been found to be a single day in error in her reckoning.

He further states that a good old man, named [187 i.e., 185] Arontiondi, who had formerly been Prefect of the Congregation on the Isle of Orleans, had maintained his devotion during his captivity, living as exemplary a life in the Iroquois country as among us, and had died there a holy death; and that throughout his last illness he had done nothing but pray to God, holding his hands and eyes almost constantly toward Heaven, until his last breath. Is not that a death precious indeed for so barbarous a country?

One of our good Huron Christians who escaped from the hands of the Iroquois, after being maltreated by them for some years, still bears them so great affection, according to the maxims of the Gospel, that one of his ardent desires is to see the door of the [188 i.e., 186] Missions opened to those peoples, that he might join our Fathers in that enterprise, attend them in all the dangers, and serve them as Catechist. In that capacity he would not acquit himself ill, since he now discharges its functions with great zeal. When he learns of any cabins in which there is no one to say prayers before retiring, he visits them, and renders this service of piety; and he has gained such credit that, upon his entrance into any place where evil language is being used, the subject

change auffi-toft de difcours; voila vn tel, dit-on, ces paroles l'offencent; non repond-t-il, ce n'est pas moy, mais c'est Dieu que vous offencez, & il vous en fera rendre compte vn jour bien exactement.

En hyuer il ne manque jamais [189 i.e., 187] de venir a l'Eglise dès la pointe du jour quelque temps qu'il fasse, & fouuent il entend deux & trois Messes, pour remplacer dit-il, celles qu'il a perduës pendant sa captiuité. Voila des sentimens de la primitiue Eglise, en voicy d'autres.

Vne bonne Huronne parlant de Monseigneur de Petrée, dit qu'elle ne peut s'imaginer de voir vn homme quand il est reuestu de ses habits pontificaux; qu'il semble respirer vn air du Ciel, & qu'elle ne pourroit pas respecter dauantage vn Ange du Paradis; elle adioute que quand elle le rencontre dans les ruës, elle se retire, pour le laisser passer, ou bien s'enfuit d'vn autre costé, pour ne luy pas faire horreur par sa presence, estimant qu'une si grande pechereffe, n'est pas digne [190 i.e., 188] d'estre veuë, ou de s'approcher d'vn si saint homme.

Vne autre appelée Marguerite Anendrak, s'estant grieuement blessée d'une chute sur la glace l'ors qu'elle estoit chargée de bois, tua son fruit dont elle estoit enceinte, & s'en deschargea ensuite avec les douleurs ordinaires en ces rencontres. Le Pere l'estant allé voir le matin, luy demanda si elle s'estoit souuenue de Dieu pendant ses peines; hélas! ouy dit-elle, je nay cessé de les luy offrir, & de dire mon Chapelet, jusqu'a ce que l'excès de la douleur m'ait fait perdre l'esprit, sans doute que j'en deuois mourir, si la sainte Vierge que i'auois inuoquée toute la nuit ne m'eust soustenuë en vie contre toutes les

is immediately changed. "Here comes such and such a one," they say; "these words offend him." "No," he rejoins; "not me, but God you offend; and he will call you to strict account for it some day."

In winter-time, he never fails [189 i.e., 187] to come to Church at earliest dawn, whatever may be the weather, and often he hears two and three Masses — to make up, as he says, for those that he missed during his captivity. Such sentiments belonged to the primitive Church, and I will give still other examples.

A good Huron woman, in speaking of Monseigneur of Peträa, says that she cannot imagine she is looking at a man, when he is clothed in his pontifical robes; that he seems to breathe an air of Heaven, and that she could not feel more respect for an Angel of Paradise. She adds that, whenever she meets him in the street, she stands aside to let him pass, or else flees in another direction, in order not to offend him by her presence, deeming so great a sinner unworthy [190 i.e., 188] of approaching or being seen by so holy a man.

Another, named Marguerite Anendrak, hurting herself severely by a fall on the ice, when she was carrying a load of wood, thus killed the child with which she was pregnant, and then gave birth to it with the pains usual in such cases. The Father, visiting her in the morning, asked her if she had remembered God during her sufferings. "Ah, yes," said she; "I ceased not to offer them to him, and to say my Rosary until the intensity of the pain made me lose my senses. Undoubtedly, I would have died had not the blessed Virgin, whom I invoked all

apparences. Comme les graces du Ciel [191 i.e., 189] ne vont point seules; cette assistance si manifeste de nostre-Dame, fut fuiuie d'une deuotion toute extraordinaire que cette bonne femme eut depuis pour la Reine du Ciel. Outre les prieres du matin & du soir, qu'elle venoit faire en la Chapelle avec les autres, elle passoit une bonne partie de la journée en la Chapelle à rendre mille petits deuoirs à nostre-Dame, & à son Fils, qu'elle honoroit avec des sentimens qui n'ont rien de Sauvage: Je n'en apporte que cet exemple, dix ou douze jours auant la glorieuse Ascension de nostre-Seigneur, elle se prepara par diuerfes pratiques de deuotiō à solemniser cette Feste, ce n'estoit que prieres sur prieres, que visite du saint Sacrement redoublées, & ce temps la se passa [192 i.e., 190] dans tous les exercices des bonnes œuvres dont-elle pût s'auiser. On auroit crû à la voir dans ces ferueurs, qu'elle auoit quelque presentiment de ce qui arriua, ou du moins ne peut on pas douter que nostre Seigneur n'ait agréé tous ces saints preparatifs; car par une faueur bien grande elle mourut heureusement le lendemain de cette Feste, & fuiuit de grand matin son maistre, en recompense de ce qu'elle s'estoit si bien disposée à l'accompagner en ce jour de son triomphe, peu auparauant elle tomba dans une maladie, pendant laquelle, elle donna de grands exemples de vertu, elle voulut estre portée à l'Hospital pour expirer entre les mains des saintes filles (c'est ainsi que nos Sauvages appellent les Religieuses [193 i.e., 191] Hospitalieres & les Vrfulines) & quoy que ses parens souhaitassent passionnement qu'elle mourût dans leur cabane, pour luy pouuoir fermer les yeux, elle voulut finir sa vie dans un acte

night long, kept me alive, contrary to every indication.' As Heaven's favors [191 i.e., 189] never go singly, this manifest assistance of our Lady was followed by a very extraordinary devotion which that good woman felt thereafter for the Queen of Heaven. Besides the morning and evening prayers that she came and offered in the Chapel with the others, she spent a good part of the day there in paying a thousand little respects to our Lady and to her Son, whom she honored with sentiments not in the least Savage. I cite only the following example of this. For ten or twelve days preceding the glorious Ascension of our Lord, she prepared herself by various exercises of devotion for solemnizing this Festival, offering prayer after prayer, and making visit after visit to the blessed Sacrament; and the day itself she spent [192 i.e., 190] in practicing all the good deeds she could think of. One would have believed, witnessing all this fervor on her part, that she had some presentiment of what afterward befell her. At least, we cannot doubt that our Lord looked down with approval on all those holy preparations; for, by a very great favor, she died happily on the day after this Festival, following her master at early morn, in recompense for having so well prepared herself to accompany him on that day of his triumph. A little before her death, she was seized with an illness, in the course of which she gave striking proofs of her virtue, wishing to be carried to the Hospital, in order to die in the arms of the holy maidens (for thus our Savages call both the [193 i.e., 191] Hospital and the Ursuline Nuns); and, although her parents were passionately desirous that she should die in their cabin in order that they might close her eyes, she was bent on

d'obeissance quelle rendit au Pere qui auoit foin d'elle, preferant son conseil, au desirs de ses parens.

Je ne puis passer vne remarque affés considerable sur les soins paternels que Dieu fait paroistre pour ce païs. Nous auions tous les fuiets du monde d'estre en peine comment nous pourrions faire les semences au Printemps; & encore plus comment dans l'Automne nous ferions les moissons, parce que l'armée Iroquoise qui deuoit inonder comme vn torrent sur toutes nos habitations, pouuoit aisément empêcher [194 i.e., 192] l'un & l'autre; mais Dieu dont l'œil a tousiours veillé sur nous, bien particulièrement, nous a fait faire l'un par vne faignée de vray qui nous a esté vn peu sensible, comme nous auons dit au chapitre quatriesme, & l'autre par des Prouidences, *quæ factæ sunt in muscipulam pedibus insipientium*, qui nous ont fait prendre les fins dans leurs finesse, les faisant tomber dans les pieges qu'ils nous dressioient.

Vne quinzaine d'Iroquois d'Oïgoen parurent vers le commencement d'Aoust de cette année mil six cens soixante à Montreal, & ayant trouué qu'on y estoit bien sur ses gardes, quatre se destacherent des autres à dessein de parlementer: S'estant donc confiez à la bonté ordinaire des Francois, ils demanderent [195 i.e., 193] à descendre à Quebec & parler à Onnontio, pour luy declarer de la part de leur Bourg, que la guerre s'estant rallumée entre le François & l'Iroquois eux Oïgoenheronnons, pretendoient garder la neutralité, dont ils auoient tousiours fait profession, n'estant point encore venus en guerre vers nos habitations, que pour plus grande marque de leur fidelité, ils demandoient la robe noire qui auoit esté en mission chez eux pendant nostre sejour

ending her life in an act of obedience rendered to the Father who had charge of her, preferring his counsel to her parents' desires.

I cannot refrain from noting at considerable length the paternal solicitude that God manifests for this country. We had every reason in the world to be at a loss how to do the Spring planting, and still more how to gather the Autumn harvests; since the Iroquois, who were expected to pour down like a flood upon all our settlements, could easily prevent [194 i.e., 192] both. But God, whose eye has ever watched over us with extraordinary vigilance, helped us to effect the one,—through a loss, indeed, somewhat keenly felt, as we have related in the fourth chapter,—and to accomplish the other through interpositions of Providence, *quæ factæ sunt in muscipulam pedibus insipientium*,—which enabled us to capture the crafty with their own craft, causing them to fall into the snares that they themselves had laid for us.

Fifty Iroquois from Oiogoen made their appearance at Montreal toward the beginning of August of this year, one thousand six hundred and sixty; and finding the people there well on their guard, four separated from the rest for the purpose of holding a parley. Trusting accordingly to the usual kindness of the French, they asked [195 i.e., 193] to be allowed to go down to Quebec and speak to Onnontio, in order to tell him on behalf of their Village that, although war had been rekindled between the French and the Iroquois, they, the Oiogoenheronnons, claimed to observe the neutrality they had always professed, never yet having made war on our settlements. And, as a still greater proof of their fidelity, they asked for the black gown who had been a missionary

d'Onnontagué, & y auoit donné commencement à vne nouvelle Eglise. Monsieur le Gouverneur, vit aufstoit leur jeu, & les regardant plustoit comme des espions, que comme des Ambassadeurs, dont ils n'auoient pas les marques ordinaires de ces peuples, crut que Dieu [196 i.e., 194] les luy mettoit entre les mains, pour en tirer deux aduantages: le premier, de pouuoir faire la recolte, avec quelque assurance, pendant qu'ils seroient avec nous; le second de deliurer nos François captifs chez les Iroquois d'enbas, par l'eschange que nous ferions de ceux-cy. Dans ce dessein il donna ordre qu'on s'affurast des autres, qui s'estoient postez en vne Isle proche de Montreal, & qu'on en renuoyast deux ou trois dans le pais, pour declarer aux anciens, que s'ils veulent recouurer leurs compatriotes, ils aient à renuoyer les François, qu'ils tiennent prisonniers depuis ces dernieres années.

Nous sommes en atteinte du succez de cette affaire; mais cependant nos moissons se font [197 i.e., 195] faites heureusement, & nous commençons à ne plus craindre la famine, dont nous estions menacez.

Il est vray, que nos craintes ne sont pas plustoit passées d'un costé, que d'autres viennent prendre la place des precedentes; l'Iroquois n'a pas cessé d'estre Iroquois, & les derniers efforts qu'il fait, sont souuent plus grands que les premiers; ce ne sont pas des symptômes d'un agonisant, qui se pert par ses propres efforts, car pour finir cette Relation par ou nous l'auons commencée, c'est à dire par quelque idée generale de l'estat de ce pais, les dernieres nouvelles peuvent nous éclaircir dauantage sur ce que nous auons dit au Chapitre premier, elles portent donc.

Premierement que les trois [198 i.e., 196] cent *ataxaks* qui sont venus cette année en traite, avec

among them, and had started a new Church there during our sojourn at Onnontagué. Monsieur the Governor saw their game at once. Regarding them rather as spies than as Ambassadors, of which latter class they bore none of the marks customary among these peoples, he believed that God [196 i.e., 194] placed them in his hands that he might gain two advantages through them,—the first, that we might gather the harvest in some safety, during their presence among us; the second, to obtain the freedom of our Frenchmen in captivity among the lower Iroquois, by exchanging these men for them. With this design, he ordered that the others, stationed on an Island near Montreal, should be secured and two or three of them sent back to their own country, to tell the elders that, if they wished to recover their countrymen, they must send back the Frenchmen whom they had held prisoners for the last few years.

We are awaiting the success of this move. Meanwhile, our harvests have been [197 i.e., 195] successfully garnered, and we are beginning to lose our fear of the famine with which we were menaced.

It is true, our fears in one direction are no sooner dispelled than others come to take their place. The Iroquois has not ceased to be an Iroquois, and his last efforts are often greater than his first. They are not the symptoms of a man in the death-agony, who destroys himself by his own efforts; for, to finish this Relation as we began it,—that is, by giving some general idea of this country's condition,—the latest news can enlighten us still further concerning what we said in the first Chapter. This news is as follows.

First, the three [198 i.e., 196] hundred Outawaks who came this year to trade with us, and with whom

lesquels le Pere Menard remonte en leur pais, pour trauailler à leur conuersion, ont rencontré vne centaine d'Onnontagueronnons postez au deffous du grand fault, que neantmoins ils n'y ont perdu que trois hommes, qui s'estant trop auancez deuant le gros des canots, ont esté pris par les Iroquois, mais que tous les autres auoient heureusement passé, l'Onnontagueronnon se trouuant trop foible pour les combatre.

Secondement qu'un Huron, des plus considerables de ceux qui ont esté pris en la deffaite du Printemps, doit conduire de nuit jusques dans le sein de Quebec vne trentaine d'Agnieronnonns, pour nous enleuer le reste [199 i.e., 197] de la Colonie Huronne. Qu'il est bien aise de nous en donner auis, non seulement pour nous tenir sur nos gardes, mais aussi pour nous saisir de leurs personnes, qui portent leur courage jusqu'à un tel excez de temerité; nous ne croyons pas pourtant qu'ils se hafardent à une si perilleuse entreprise, à moins que l'armée entiere ne soit tout proche pour les soutenir.

Troisièsmement que de tous les Hurons, qui ont esté pris ce Printemps dernier par les Iroquois, il y en a eu sept, qui ont esté bruslez, que les autres avec un bon nombre de toutes sortes de captifs, sont bien en resolution, de venir se jetter entre nos bras, partie pour se conseruer dans la foy, & partie pour se tirer d'une si facheuse captiuité.

[200 i.e., 198] Quatrièsmement, que dans le mois de Iuin de cette année mil six cent soixante, les Agnieronnonns s'estoient transportez a Onnontagué, avec de grands presens, pour les inuiter à faire de nouveau un corps d'armée, par la jonction de leurs troupes, pour venir fondre l'Automne suiuant, sur

Father Menard went back to their country to labor at their conversion, encountered a hundred Onnontague-ronnons stationed below the great falls, but lost only three men, who, advancing too far ahead of the main body of the canoes, were captured by the Iroquois. All the rest, however, passed in safety, the Onnontagueronnon finding himself too weak to sustain a conflict.

In the second place, one of the chief Hurons captured in the defeat of last Spring is expected to conduct some thirty Agnieronnons by night into the very heart of Quebec, in order to steal away from us the rest [199 i.e., 197] of the Huron Colony. It is a very easy matter to give us warning of their approach, not merely that we may be on our guard, but also that we may seize the persons of those who carry their courage to such an excess of rashness. Yet we do not believe that they will risk their lives in so perilous an undertaking, unless the whole army be very near to sustain them.

In the third place, of all the Hurons captured last Spring by the Iroquois, seven were burned, while the rest, together with a good number of prisoners of all sorts, are fully resolved to come and throw themselves into our arms, partly to preserve their faith, and partly to escape from so harsh a captivity.

[200 i.e., 198] In the fourth place, in the month of June of this year, one thousand six hundred and sixty, the Agnieronnons repaired to Onnontagué with costly presents, and invited the people there to form an army corps once more, by a junction of their forces, for the purpose of pouring down upon our settlements in the following Autumn, attempting to sweep away the French Colony of three Rivers, and spreading

nos habitations, & tafcher d'enleuer la Colonie François des trois Riuieres, & faire le degaft par tout. Mais que tous ces deffeins pourront bien auorter, a caufe des Oiogoenhronnons detenus à Montreal: Du moins fçauons nous qu'vne partie des Onnontaguehronnons qui s'eftoient defia mis en cāpagne, & qui auoient pris le deuant, pour cette expedition, ont fongé a vfer de rufe pluftoft que de main mife, pour retirer ces prifonniers [201 i.e., 199] des mains des François.

Enfin que l'année prochaine, fera plus redoutable pour nous que les precedentes, par ce que toute la cabane, c'eft ainfi qu'ils parlent pour exprimer les cinq Nations Iroquoifes, fe doiuent liguier & former vn grand deffein de guerre contre nous.

Peut-estre preuiendrons nous cette Ionction de troupes, fi les bons deffeins qu'on a en France reüiffent: c'eft ce que fouhaittent tous ceux qui ont du zele pour la conuerfion des Sauuages; c'eft ce que ces pauvres Sauuages demandent à jointes mains; & c'eft ce que la Nouvelle France espere d'vn Royaume tres-Chreftien, qui donnant la paix à tous fes voifins, ne laiffera pas gemir fes enfans fous l'opreffion de la guerre, & ayant [202 i.e., 200] efcouté les vœux de toute l'Europe, ne rebuttera pas les cris de tant de Nations, qui ont recours à la France, comme au dernier azile de ces pauvres Eglifes defolées: nous le fouhaitons avec elles, nous le demandons, & nous en coniurons ceux qui y peuuent quelque chofe, par ce qu'il y va de la conferuation de ce païs, de la gloire de la France, & du falut des Ames.

FIN.

general havoc. But all these schemes may well prove abortive, because of the Oiogoenhronnons detained at Montreal. At least, we know that a detachment of the Onnontaguehronnons—who had already entered the field and taken the start in this expedition—thought of using craft rather than violence for the recovery of these prisoners [201 i.e., 199] from the hands of the French.

Finally, we are told that next year will be more dangerous for us than those preceding, because the entire cabin—so they designate the five Iroquois Nations—is to form a league, and devise a grand plan of war against us.

Perhaps we shall forestall this Junction of forces, if the excellent purposes entertained in France succeed. This is desired by all who are zealous for the Savages' conversion; the poor Savages themselves ask for it with clasped hands; and New France hopes for it from a most Christian Kingdom which, giving peace to all her neighbors, will not let her children groan under the burden of war; and, having [202 i.e., 200] heard the vows of all Europe, will not repulse the appeal of so many Nations which have recourse to France as to the last asylum of these poor devastated Churches. We desire it with them, we demand it, and we implore it of those who have any power in the matter, because it concerns the preservation of this country, the glory of France, and the salvation of Souls.

END.

CIII—CVI

MISCELLANEOUS DOCUMENTS, 1661

- CIII.—Lettre du R. P. René Menard, au R. P. Hierosme Lallement; nostre D de bon Secours dit Chas-sahamigon, 2 Juin, 1661
- CIV.—Deux lettres, adressées à M. le Prince de Condé, par Paul Ragueneau (Quebec, 12 octobre, 1661) et Du Bois d'Avaugour (Quebec, 13 octobre, 1661)
- CV.—Lettre du P. Joseph-Marie Chaumonot, au P. Germain Rippault; Kébec, 20 octobre, 1661
- CVI.—Journal des PP. Jésuites, en l'année 1661
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SOURCES: In publishing Doc. CIII., we follow a French apograph in the archives of St. Mary's College, Montreal. Doc. CIV. we obtain from Rochemonteix's *Jésuites et la Nouvelle-France*, tome ii., pp. 525-527. Doc. CV. is from Carayon's *Première Mission*, pp. 260-262. Doc. CVI. we obtain from the original MS. in the library of Laval University, Quebec.

Lettre du R. P. René Menard, au R. P. Hierosme
Lallement Supr. des Missions de la
nouvelle france de la Cōpagnie
de Jésu a Québec.

JE nay rien veu dans cet chrestienté qui ne mayat Aedifié. Les mauuaises langues nont pas laissé toutefois d'en tirer du scandale comme iadis les gentils des infirmités de S^t. Paul iugeant quil y auuait plus à perdre qu'à gagner au seruice de dieu. Après tout la bonté de Dieu qui ma conduit ma fait voir que ce nestoit pas sans dessein que le Paradis deuoit estre peuplé de ces pauures gens qui à les voir estre au dernier degré sont des hommes aussi bien que des Europeans et des autres nations de la terre. L'une de mes premières visites au lieu de notre hyuernement fut en une cahnette la plus chetiue cabane de toute pratiquée soubz un gros arbre pourri qui lui seruait dabri dun costé et soubstenait quelques branchages de cèdre et de Prusse qui paraient le vent de l'autre. iy entré quasi à quatre pates et trouué soubz cet arbre un trésor: C'estoit une femme abandonnée de son Mary et de sa fille qui lui auait laissé deux petis enfans qui sen allaient mourans. l'un estoit denuiron 2 ans et l'autre de 3. Je jette le propos de la foy à cette pauure créature affligée qui m'escouta auec plaisir ce quelle me tesmoigna par ces paroles: Mon frère ce me dit elle ie scay asses que mes gens improuuent tes discours, mais pour moy

Letter of Reverend Father René Menard to Reverend Father Hierosme Lallement, Superior of the Missions of the Society of Jesus in new france, at Québec.

I HAVE seen nothing in this christendom that has not Edified me. Nevertheless, evil tongues have not failed to find cause of scandal in it, as did of old the gentiles in St. Paul's infirmities, considering that there was more to be lost than gained in God's service. After all, God's kindness, which has guided me, has shown me that it was not without design that Paradise was to be peopled with these poor folk who, although they seem to be of the lowest degree, are men as well as the Europeans and the other nations of the earth. One of my first visits at the spot where we were to winter was to a hovel, the most miserable cabin of all, erected under a large decayed tree, which served as a shelter for it on one side, and upheld some branches of cedar and Hemlock which kept off the wind on the other. I entered almost on all fours, and under that tree I found a treasure. It was a woman, abandoned by her Husband and her daughter, who had left her two little children, and they were dying; one was about 2, and the other 3 years old. I began to speak of the faith to this poor afflicted creature, and she heard me with pleasure which she expressed in these words: "My brother," she said to me, "I know well enough that my people do not approve thy discourses; but, for

ie les goute fort, et ce que tu dis est plein de consolation : en mesme temps elle tire de dessous cet arbre un morceau de poisson sec quelle soste de la bouche pour me paier de ma visite. Mais ie prisé beaucoup plus la telle occasion que dieu me donna de massurer du salut de ces 2 petis Innocens en leur conferant le baptesme. Je retourné quelques iours après chez cette bonne créature et ie la trouué pleine de résolution de servir dieu et en effet elle commença des-lors à venir prier Dieu soir et matin si constamment quelle ny a pas manqué quelque affaire et empressement quelle Eut pour gagner sa pauvre vie. Le plus ieune de ces petis Innocens ne pas beaucoup tardé à donner au Ciel les prémices de cette Mission en ayant fait l'exercice desous le peu quil a survescu à son baptesme car en ayant remarqué que sa Mère priait dieu auant de manger il prit de luy mesme aussitôt l habitude de parter la main au front pour former le signe de la croix auant de boire et de manger, ce quil a gardé iusquà l'extremité chose asses rare à un Enfan qui n auait pas 2 ans. Le second que dieu nous a donné a esté un pauvre vieillard qui fut malade au mourir aux 3 R. Lors que ses gens descendoient et que ie ne puis plus aborder à raison de leurs jongleurs qui estaient après luy à toute heure, Ce bon homme sur lequel dieu auait ses desseins n estait pas mur pour le Ciel. L affliction quil lui est arrivé sur le voyage la beaucoup humilié car un coup de vent l ayant accueilli dedans le Lac Superieur il a perdu tout ce quil auait esté querir aux 3 R. pour sauuer sa vie, et comme la vieillesse et la pauvreté sont dedans un grand mépris chez les sauvages il sest veu obligé de se retirer chez Nostre Nahak&atkse, sa

my part, I relish them very much, and what thou sayest is full of consolation." At the same time, she drew out from underneath the tree a piece of dried fish, of which she deprived herself to pay me for my visit. But I prized much more highly the opportunity that God gave me for assuring myself of the salvation of the 2 little Innocents, by administering baptism to them. I returned some days afterward to see that good creature, and I found her fully resolved to serve God; and, in fact, she began from that day to come and pray to God night and morning—so constantly, that she never failed to do so, no matter what affairs she had on hand or how pressed she was to obtain her wretched livelihood. The younger of those little Innocents did not long delay in surrendering to Heaven the first-fruits of this Mission, whose devotions he practiced during the short time that he survived his baptism. For, noticing that his Mother prayed to God before eating, he at once, of his own accord, acquired the habit of lifting his hand to his forehead to make the sign of the cross, before drinking and eating. This he continued to do until the end—a somewhat extraordinary thing in a Child who was not yet 2 years old. The second person whom God gave us was a poor old man, sick unto death, at 3 Rivers. When his people came down, and I could no longer approach him on account of their jugglers, who surrounded him at all hours, That good man, upon whom God had his designs, was not yet ripe for Heaven. The affliction that befell him during the voyage greatly humiliated him; for a squall struck him on Lake Superior, and, to save his life, he lost all that he had gone to get at 3 Rivers. As old age and poverty are held in great

sœur, cette bonne ueuue dont iay parlé cidessus; il voulut railler une fois de nos Mystères en ma présence, mais comme nostre cause est (bonne) excellente ie l'entrepris en un point ou il me donnait asses beau ieu. Il demeura sans réplique et donnant lieu à la grâce et au St. Esprit il me vint trouuer le lendemain pour me demander à prier et du depuis il s'est porté ouuertement deuant les compatriotes pour disciple de Jésus Christ si bien que ie lay baptisé *Jean Amikous*. [Blank space in MS.] Le troisième qui paraît estre prédestiné pour le Paradis est un ieune homme denuiron 30 ans qui sest fait admirer de nos sauuages depuis un longtemps (résistant dedans une constance incogneue parmy eux à toutes tentations de l'esprit d'impureté qui sont icy aussi fréquentes peut estre quen lieu du monde. Cette âme choisié m'auait quelques fois accosté sur le chemin et me monstroit de grands desirs destre Chrestien mais i'apprenais qu'il nestait pas marié. ie me persuadais quil vallait pis que ceux qui estaient arrestés. Je trouué toutefois icy quen effet il ne lestoit pas et qui plus est que quoy qu'il fut recherché pour estre adroit et de grande famille toutefois il rebutait toutes les filles ou femmes qui l'aymaient et qu'on ne pouuait tirer de luy aulcune parole libertine ou indécentes si bien que personne ne s'amusait à l'importuner sur ce point. Ce fut lun des premiers qui me vint visiter aussitot que ie me fut retiré en mon petit hermitage, ie luy demandé après plusieurs bons entretiens d'ou venait quil nestoit pas marié et s'il estait dedans la pensée de tenir bon dans cet estât. Non ce me dit il Mon Frère mais ce à quoy ie suis résolu c'est de ne pas uiure à la façon de mes gens, ou de me ioindre à

contempt among the savages, he was obliged to take refuge with Our Nahakwatkse, his sister, the good widow of whom I have already spoken. On one occasion, he tried to jeer at our Mysteries in my presence, but, as our cause is an excellent one, I took him up on a point whereon he gave me a fairly good chance. He was unable to reply, and, yielding to grace and to the Holy Ghost, he came to see me on the following day and asked me to make him pray; and ever since then he has borne himself openly before his countrymen as a disciple of Jesus Christ, so that I have baptized him *Jean Amikous*. [*Blank space in MS.*] The third who seems predestined for Paradise is a young man about 30 years of age, who for a long time has excited the admiration of our savages by resisting, with a constancy unknown among them, all the temptations of the spirit of impurity, which are probably as frequent here as in any other place in the world. This chosen soul had sometimes approached me on the road, and expressed to me a great desire to become a Christian. But I heard that he was not married, and I persuaded myself that he was worse than those who were settled. I found here, however, that in fact he was not so; and, what is more, that, although he was sought after because he was clever and belonged to a great family, he nevertheless rejected the advances of all the girls or women who loved him, and that they could never draw any licentious or indecent word from him—so much so that none amused themselves by importuning him in that direction. He was one of the first who came to visit me as soon as I had withdrawn into my little hermitage. I asked him, after several excellent conversations, how it happened that he

une créature qui ait un esprit brutal tel que ie le nois icy fort commun parmy ce sexe. Je ne me mariray iamaïs à moins que ie trouue une femme chaste et qui ne s abandonne pas comme font celles de ce peïs, ie ne suis pas pressé et si ie nen trouue ie suis très content de demeurer avec mon frère le reste de ma uie, comme ie suis, du reste quand tu auras remarqué que ie fois autre chose que ce que ie te dis tu pourra mexclure de la prière. Ces paroles qui estaient hardies mont paru dedans la suite parties de Jésu qui auait pris possession de ce grand cœur et l auoit conserué . . . iusquau coup de son salut. L on a fait cet hyuer un festin de fornications par l ordonnance des médecins du peïs pour remettre sur pied un malade désespéré. Ce bon néophyte que iay nommé Louis au baptesme fut prié et pressé instamment de sy trouuer pour accomplir le nombre des inuités, il en fit refus et comme les parens le pressaient et le querellaient pour le faire marcher il se lèue et estant sorte par une porte de la cabane et demeurant quelque temps en une place à prier dieu il rentra par une aultre parte aprestant à rire à ceux qui estaient présens. . . . Comme il est seul en son genre de vie il luy fault essuier mille petis affronts de tous costés à quoy grâces à Dieu il est desia fait paiant tout ce quon luy peut dire dun peti ris sans reculer ou relascher en un seul point ou il sagit du deuoir d un Chrestien.

La 4^e. Ame deslite qui s'est trouué est la sœur aînée de nostre Louis, une ueuue chargée de 5 Enfans, femme fort paisible et qui est tout le iour après son peti ménage. Elle mamena laînée de ses Enfans une fille agee de 16 ans pour me prier de l instruire

was not married, and whether he intended to remain always in that state. "No, my Brother," he said; "but what I am resolved to do is not to live in the fashion of my people, or to unite myself with any woman who has a coarse mind, such as I find very common here in that sex. I will never marry unless I find a chaste woman, who is not abandoned like those of this country. I am not in a hurry; and, if I do not find one, I am quite satisfied to remain as I am with my brother during the remainder of my life. Moreover, when thou findest that I am doing any other thing than what I tell thee, thou mayst exclude me from prayer." These bold words afterward seemed to me to have been inspired by Jesus, who had taken possession of that great heart and had preserved it . . . until the hour of its salvation. This winter, a feast of fornication was held by order of the medicine-men of the country, to restore the health of a man sick beyond hope of recovery. The good neophyte, whom I named Louis in baptism, was begged and earnestly urged to be present, to complete the number of the guests; but he refused. When his relatives urged and scolded him to induce him to go, he got up and went out by one door of the cabin; and after remaining for some time at a certain place praying to God, he reëntered by another door, giving cause for laughter to those who were present. . . . As he is alone in this kind of life he is obliged to endure a thousand insults on all sides. To this, thank God, he is already inured. His only answer to all that they may say is a slight smile; and he never flinches or relaxes on a single point when his duty as a Christian is in question.

The 4th chosen Soul who has been found is the

afin ce disoit elle que Dieu ait pitié d'elle et luy rende la santé quelle a perdue depuis quelques mois, elle avoit un catarre habituel qui luy empeschait et estouffait la voix; ie la fis prier et puis seigner. La seignée ayant operé elle recourrit la parole ce qui parta la Mère à me venir demander aussi à prier dieu avec toute sa famille que iay baptisé après une bonne Instruction et epreuve de leur piété. Cette bonne creature nous ayme fort et sa grande charité nous aide à subsister, J'ay nommé la Mère Plathéhahamie.

La 5^e personne que iay trouuée capable du S^t. baptisme est une aultre ueuve qui na point eu denfans dun mary auquel elle auoit été donnée de ieunesse par ses parens. Les Iroquois le luy enleuerent il y a 6 ans. Cette femme qui est venue d'elle-mesme me demander à estre instruite a vescu depuis le temps de sa viduité dedans une grande retenue touiours au Costé de sa Mère extrêmement taciturne de son naturel et ennemie des visites des ieunes gens. il semble que dieu l'ait choisie à la place de quelques chréstiennes des 3 R. qui s'estaient retirées en sa cabane ayant commensé a servir Dieu au point que les aultres l'ont quittée et mescontant plus et les mouuements de la grâce, que tout ce que des personnes détraquées pouuaient dire en leur mauuaise humeur.

Le 6^e enfin est un vieillard denuiron 80 ans aueugle et incapable de venir prier Dieu chez nous, Ce bon homme me escoute aussi avec plaisir aussitôt que ie luy ay parlé du Paradis, il s'est estudié à retenir les prières quil repète iour et nuit dedans l'esperance de

elder sister of our Louis, a widow burdened with 5 Children—a very quiet woman, who is occupied all day long with the affairs of her little household. She brought me the oldest of her Children, a girl 16 years old, and begged me to instruct her, in order that, as she said, God might have pity on her and restore her health, which she had lost some months ago. She was suffering from a chronic catarrh, which hindered her in speaking, and choked her voice. I made her pray, and then had her bled. The bleeding produced its effect, and she recovered her voice. This induced the Mother to come with all her family and ask that they also might pray to God. I baptized them after a thorough Instruction and trial of their piety. The good creature loves us very much, and her great charity contributes toward our subsistence. I named the Mother Plathéhamie.

The 5th person whom I found worthy of Holy baptism is another widow. She has had no children by her husband, to whom she was given in her youth by her parents. The Iroquois took him from her, 6 years ago. This woman, who came to me of her own accord to ask to be instructed, has during all the time of her widowhood lived with great reserve, remaining ever at the Side of her Mother, who is of an exceedingly taciturn nature, and who strongly disapproves of the visits of the young men. It seems as if God chose her in the place of some christian women of 3 Rivers, who had taken refuge in her cabin. For she began to serve God so fervently that the others left her; and she heeded my words and the impulses of grace more than anything that deranged persons could say in their ill humor.

Finally, the 6th is an old man, about 80 years of

trouver une vie perdurable à la mort qui ne peut tarder pour luy.

(Voilà tout) ce qui me semblé iusques à présent de mur pour le Ciel et que iay iugé asses bien disposé pour receuoir le baptesme ne trouuant par dedans quelques aultres qui viennent prier des marques si sensibles de leur foy et piété. Ce que ie puis dire universellement de nos néophites est que nous remarquons en un chacun en particulier un certain esprit de charité et de recognoissance en nostre endroit tel que quand ils ont quelque chose dextraordinaire cher ou poisson ils ne manquent pas de nous en faire part et ce sans attendre comme la bas de recognoissance de nostre costé car il ny a icy ni pain ni pois ni bled ni pruneaux à leur donner comme la bas; pour nos petites denrées [*blank space in MS.*] couteaux ou canons outre qu'ils en ont abondamment le peu que iay et limpossibilité d'en recouurer ma estouffé toutes les voies qui me pourraient venir de les gratifier. Je suis perté des 3 Rivières avec 60 ou 80 petis canons, si je les auois à donner ie trouuerais le bout auant dedans un mois. Jay regretté de nauoir apporté des médicamens car nous nen auons aulcun. Nostre chirurgien sest chargé de Compresse de Jacinthe. I. L. S en onguent noir et voilà tout; de sorte quaprès la lancette il ne reste plus rien à espérer à un malade; les miennes maydent beaucoup à trouver ma vie. J'ay souhaité aussi du Petun. Son fait tout avec cette Monnoye. Après tout le souhaite de ces choses qui me sembleraient nécessaires à esté fort modéré. [*Blank space in MS.*] Dieu me fait uoir dedans lexpérience que ie le puis seruir sans celà et beaucoup daultres choses.

age, who is blind and unable to come and pray to God in our house. This good man also listens to me with pleasure, as soon as I speak to him of Paradise. He has applied himself to learning the prayers, and he repeats them day and night, in the hope of finding everlasting life at the moment of death, which cannot be far off in his case.

(These are all) who have hitherto seemed to me to be ripe for Heaven, and whom I have found sufficiently well prepared for receiving baptism; for in some others who come to pray I have not found such manifest proofs of their faith and piety. What I can say generally with reference to our neophytes is that in each one of them we observe, in particular, a certain spirit of charity and gratitude toward us. Thus, when they have anything out of the ordinary, either meat or fish, they do not fail to share it with us; and they do not wait, like those down below, for any acknowledgment on our part; for here we have neither bread, nor peas, nor corn, nor prunes to give them as down below. As to our petty wares, [*blank space in MS.*] knives or beads,¹ not only are they abundantly provided with these, but, as I have only a few, and as it is impossible to obtain any more, all the ways by which I might gratify them are closed to me. I left 3 Rivers with 60 or 80 small beads; if I should give them away, I would reach the end of them within a month. I have regretted that I did not bring any medicines with me; for we have none at all. Our surgeon has provided himself with Compresses of Jacinth,² J. L. S. in black ointment, and that is all; and thus, after the lancet has been used, there is nothing left for a sick person to hope for. My own help me greatly in earning a livelihood. I

Ces gens sont si pauvres et nous aussi que nous ne pouvons pas trouver un *bout* de drapeau pour faire une compresse ni destoffe grand comme la main pour refaire nos hardes, ils tiennent aussi cher que nous ce qu'ils ont de la bas en ce genre. Iuges ou en peuvent estre ceux qui se sont embarqués quasi sans y penser et qui sont venus pour la plus part aussi bien que moy vestus de vieux habits qui ont souffert lestage d'un si long voyage avec la poussière et les ordures des cabanes.

Il n'a point fait icy d'hiver pour en parler, nostre grande baie de S^{te} Thérèse sur le bord de laquelle nous avions hiverné n'a glacé que depuis le my février. Jay dit tous les jours depuis la Toussaint la S^{te}. Messe iusques en Mars sans appréhension que les espèces gèlassent ou que ie nécessitasse de feu sur l'autel. Je n'ay embarqué qu'une chopine de vin espagne ce qui est peu pour un si grand éloignement à une personne qui n'a de consolation en ce monde que cet auguste sacrifice; hélas ie ne scay quand ce vin me manquera et ie ne scay s'il se trouvera personne qui m'en apporte jamais. de vignes il ne s'en voit point icy non plus que d'autres douceurs qui sont assez ordinaires la bas. Mes hosties que dieu a conservé dedans un coffret qui a esté tout perdu de l'eau qui y est entré me peuvent conduire iusques à l'autonne de l'an 62. Il y a long d'icy là et les affaires changeront de face pour me déterminer à demeurer icy ou en partir selon que ie iugeray estre à la plus grande gloire de dieu. Il me fault pousser iusques au dernier poste de la Baie du S^t. Esprit à 100 lieues d'icy. C'est là où les sauvages ont leur rendez vous au petit printemps et où lon doit aiser à quitter

have also wished for Tobacco; everything can be done with that Money. After all, the desire for those things that would seem to me to be necessary has been very moderate. [*Blank space in MS.*] God shows me by experience that I can serve him without that and many other things.

These people are so poor, and we likewise, that we cannot find a *scrap* of cloth wherewith to make a compress; or a piece of stuff as large as one's hand with which to mend our clothes. They prize as much as we do whatever things of that kind come from below. You may judge to what a state are reduced those who embarked almost without taking thought, and who, like me, came for the most part clad in old clothes, that have gone through the ordeal of so long a voyage, as well as the dust and filth of the cabins.

There has been no winter here, to speak of. Our great bay of Ste. Thérèse,³ on whose shore we have wintered, has been frozen over only since the middle of february. I have said Holy Mass every day from All Saints' day to March, without any fear that the elements would freeze or that I would need any fire at the altar. I brought with me only a pint of spanish wine, which is very little, considering the great distance, for a person who has no other consolation in the world but that august sacrifice. Alas! I know not when that wine will fail me; and I know not whether any one will ever bring me some. Vines are not to be seen here any more than other comforts which are fairly common down below. God has preserved my altar-bread inside a small box, which was quite ruined by the water that entered it, and it may last me till the autumn of the year 1662.

entièrement le peïs ou à s'establiŕ a demeure que part ou lon puisse espérer du bled. Je prie le Père des Lumières de porter les pensées de ses pauvres gens la ou doit estre sa plus grande gloire.

Voicy en gros ce qui est arriué depuis le 1^o. Mars iusques au 1^o iuin. Les sauvages vivent de viande dorignal qui uienent fort à point. Le poisson ayant manqué ceux qui ont volu garder le caresme ont bien paté, ceux qui ne l'ont pas gardé n'ont pas paté. Les Sauvages nous inuitent chaque iour a leurs festins. Nous auons décampé du lieu de nostre hyuernement Le Samedi de Paques pour nous rendre à une riuière extrêmement agréable et beau lieu de chasse où les sauvages ont trouué à viure. Le gibier et le poisson nous manquant nous y laissames les sauvages et nous estant mis 9 français en trois canots nous continuasmes nostre nauigation qui nous rendit au bout de deux iours à ce partage redoutable qui est d'une petite lieue moitie chemin dedans des terres *tremblantes* ou lon enfonce par nécessité quelques fois moins quelquefois plus.

Le 1^o de May nous fismes nos deuotions chez quelques Cabanes Algonquines qui nous volèrent la nuit une partie de nos prouisions, nous en partismes et trouuasmes ce grand lac tout bordé de glace: A 2 lieues de là nous arriuasmes chez daultres Algonquins ou craignent que le mesme nous arriuue que chez les premiers si bien passasmes outre et après 5 iours nous trouuasmes enfin le gros, La iappris que lon auoit rencontré les corps de [blank space in MS.] et 2 autres noyés l'automne; le mauuais temps fut tel durant quelques iours quil y eut des Cannots et du homme de perdus. L'hyuer et les gelées blanches ont

It is a long time until then, and matters will assume another shape, to determine me either to remain here or to leave this place, as I may deem best for God's greater glory. I must push on to the last post, the Bay of St. Esprit,⁴ 100 leagues from here. There the savages have their rendezvous in the early spring, and there we must decide either to leave the country entirely, or to settle permanently in some place where we may hope to grow wheat. I pray the Father of Light to direct the purposes of these poor people toward his own greater glory.

Here is a summary of what has occurred from the 1st of March to the 1st of June. The savages are living on moose-meat, which came very opportunely. The supply of fish failed, and those who wished to keep lent suffered greatly; those who did not keep it, did not suffer. The Savages invite us every day to their feasts. We decamped from our winter quarters on Easter Saturday, to proceed to a very pleasant river where there was good hunting, and where the savages found what was needed for their subsistence. Game and fish failed us; so we left the savages and, 9 of us frenchmen embarking in three canoes, we continued our navigation. At the end of two days, we arrived at that formidable portage which is a short league in length, midway between the *trembling* lands [bogs] wherein one sinks of necessity, sometimes more, sometimes less.

On the 1st of May, we performed our devotions in the Cabins of some Algonquins, who stole a part of our provisions during the night. We left them, and found this great lake all bordered with ice. At a distance of 2 leagues from that place, we arrived among other Algonquins where, fearing lest the same

continué iusques à la my May. Je vis le iour de l As-
cention un huron parté depuis 11 iours de la nation
du Petun qui me dit que lon mourait de faim en son
peïs que les Iroquois sur la fin de May avait fait coup
sur 14 personnes dont 4 hommes estaient demeurés
sur la place, que le Natxesix (Nadouesis ou Nadoue-
sieux auvait paru quelques temps après et auait tué
5 hurons et queux auoient tué 8 Nadxesix, que la
maladie du flux de sang auoit enleué 40 Pxtesat et 60
aultres que lon auoit quitté le peïs et quon sestait
aproché en deça 5 iournées, quil estait venu par terre
en huit iours par un chemin difficile [*blank space in*
MS.]

Ce huron est reparti avec 3 français scavoir Mr.
du Coulombier, L espérance et Brotier et 3 xptesa-
tamis, ils ont un présent de ma part et de la part de
d8rach à faire à Sasteretsi de quoy auoir
un peu de bled pour faire mes Ces gens
cy ont rencontré 2 sla8aks qui venaient disant que
tout le peïs Algonquin femmes et enfans venoient
en deça et quon ne sauait point sils sont bien 6 ou 700
hommes, à les entendre les Algonquins ont rebroussé
les hurons et nos gens ont poursuivé leur route ils
doient estre arriués et ie les attends depuis 15
iours. L on a inuité nos hurons au festin des morts
de quoy ie suis fort aise. Nos Algonquins auaient
quasy les dis hurons, le tout se rehabi-
lera icy mais on trouuera de quoy viure, à present
que ie vous escriis nous nauons pas de quoy passer la
iournée de demain, ma lancette me sert beaucoup et
lestan de Claude Daudid qui rhabilles les armes. Lon
ma inuite à un festin de sagamité ou il y auait iointé
de bled dinde. Lon ma fait présent d'une poignée

thing might happen to us as among the former ones, we passed on, and after 5 days we finally reached the main body. There I learned that the bodies of [*blank space in MS.*] and 2 others, who had been drowned in the autumn, had been found. So bad was the weather for several days that Canoes and men were lost. The winter and white frosts continued until the middle of May. On Ascension day, I saw a huron who had started 11 days before from the Tobacco nation. He told me that people were dying of hunger in his country; that, toward the end of May, the Iroquois had fallen upon 14 persons, and killed 4 men upon the spot; that the Natwesix (Nadouesis or Nadouesieux) had appeared some time afterward and killed 5 hurons, while the latter had killed 8 Nadwesiou; that dysentery had carried off 40 Poutewat and 60 others; that his people had left the country and traveled a distance of 5 days' journey hitherward; that he had come by land in eight days, by a difficult road; [*blank space in MS.*]

This huron left again with 3 frenchmen — namely, Monsieur du Coulombier, L'espérance, and Brotier — and 3 Oupoutesatamis. They have a present to be given to Sasteretsi, on my behalf and on that of *dourach* wherewith to get a little corn to make my These people met 2 slawaks, who came to say that the whole Algonquin country, women and children, were coming hither, and that it was not known whether there actually were 6 or 700 men. According to them, the Algonquins repulsed the hurons, and our people continued on their route. They should have arrived, and I have been awaiting them for 15 days. Our hurons have been invited to the feast of the dead, at which

que nous auons mis avec nostre poisson heureux qui trouué dedans un plat. Nos chrestiens de la bas nous ont fort caressés depuis le printemps Abaſtaſe meſme « Vexatio dat intellectum. Ils sont aussi en gene de uiure que nous. Joliet et un nommé Lafêche se sont aujourd hui embarqués pour les Kataſtrank. Nous restons quatre eloignés dune portée de fusil de 80 Cabanes pour la commodité de nos Chrestiens.

Les lettres particulières diront le reste Je me recommande de tout mon cœur à tous nos Peres et Frères aux quels iescriuais si liceret per chartem et atramentum. Mais ie nay pas même de Canif.

D. V., R. P.

Le tres h. Et o.

s. J. C.

RENÉ MÉNARD.

Ce 2 Juin 1661
de nostre D de bon Secours
dit Chassahamigon.

I am greatly pleased. Our Algonquins had almost . . . the ten hurons. The whole will be rehabilitated here, but we shall find food. At present, as I write to you, we have not enough for to-morrow. My lancet is very useful to me; and so is the vise of Claude David,⁵ who mends the weapons with it. I was invited to a sagamité feast, where there was a double handful of indian corn. I was given a present of a handful, which we added to our fish; and happy was he who found some in a plate. Our christians from below have been very kind to us since the spring,—even Abaoutawe. *Vexatio dat intellectum*. They are in as great a stress for provisions as we are. Joliet and one Lafêche embarked to-day for Kataoutrank.⁶ Four of us remain, at a distance of a gunshot from 80 Cabins, for the convenience of our Christians.

Private letters will tell you the remainder.⁷ I commend myself with all my heart to all our Fathers and Brethren, to whom I would write *si liceret per chartem et atramentum*. But I have not even a Penknife.

Of Yourself, Reverend Father,
The very humble And obedient
servant in Jesus Christ,
RENÉ MÉNARD.

This 2nd of June, 1661.
From nostre Dame de bon Secours,
called Chassahamigon.

Deux lettres, adressées à M. le Prince de
Condé.

QUÉBEC, 12 oct. 1661.

[525] MONSEIGNEUR,
Pax Christi.

Celle qu'il a plû à Vostre Altesse m'honorer, et la promesse qu'il vous a plû m'y faire de vous employer pour le bien de la Nouvelle France auprès de Sa Majesté, lorsqu'il faudra nous procurer quelque puissant secours contre les Iroquois, ennemis de la foy, m'oblige d'avoir recours à elle maintenant qu'il est temps, et que si nous perdons l'occasion, ce païs est perdu. Le Roy et la Reine mere ont promis à Monsieur Dubois d'Avaugour, qui cette année nous est venu pour gouverneur que l'an prochain il aurait un puissant secours de la part de leurs Majestez. Un regiment entretenu icy deux ou trois ans metroit fin à toutes nos craintes; mais il n'en faut pas moins, je dis entretenu; car ce païs ne peut aucunement porter cette depense, ny mesme la moindre partie. Maintenant que Dieu a donné la paix à la France, un des regimens entretenus ne cousteroit pas plus à l'espargne du Roy, icy en Canada, qu'il cousteroit en France; et il sauveroit ce païs, qui merite d'estre conservé, pour la gloire de Dieu et l'honneur de la France. Si l'on pouvoit aller attaquer ces Iroquois, ennemis de la foy, par la Nouvelle

Two letters, addressed to Monsieur the Prince de Condé.

QUÉBEC, october 12, 1661.

[525] MONSEIGNEUR,
Pax Christi.

That with which it has pleased Your Highness to honor me, and the promise it has pleased you to make me to use your interest with His Majesty for the good of New France, when it shall be necessary to procure us some effectual assistance against the Iroquois, enemies of the faith, constrain me to have recourse to you now that the time has come, when, if we lose the opportunity, this country is lost. The King and the Queen mother have promised Monsieur Dubois d'Avaugour,⁸ who has come to us as governor this year, that next year he should have vigorous help from their Majesties. A regiment maintained here for two or three years would put an end to all our fears, but nothing less will do. I say maintained, for this country can in no way bear this expense, or even the least part of it. Now that God has given peace to France, the maintenance of one of these regiments would cost no more to the treasury of the King here in Canada, than it would cost in France, and it would save this country, which is worthy of preservation for the glory of God and the honor of France. If we could go and attack those Iroquois, enemies of the faith, through New Holland, that would be the shortest way and the most

Hollande, ce seroit la voye la plus courte, et le moyen le plus efficace. Monsieur Dubois d'Avaugour en escrit à leurs Majestez. Votre Altesse, d'un seul mot y peut beaucoup. C'est dont je la supplie, il y va du salut des ames, et de quantités de nations [526] tres peuplées, dont ces malheureux ennemis de la Foy empeschent la conversion. Procurant la gloire de Dieu, il procurera la vostre.

Monseigneur

A Quebec en la
Nouvelle-France
le 12 octobre 1661

Vostre tres humble et
tres obeissant serviteur
PAUL RAGUENEAU.
de la Compagnie de Jesus.

MONSEIGNEUR,
Pour rendre conte à vostre Altesse de ce peis, je l'assure que le fleuve de sain Laurens est l'une des belle chose du monde, la plus fertile et la plus aisée à en fermer l'entrée a toute autre puissance et a l'ouvrir a deux estas aussy grands que la france.

Sinq ou sis compagnie de boesme iusqu'a present ont empesché d'en considérer la beauté et d'en chercher les aventaiies, trois mille hommes establis le peis et dissipe cette canaille par l'entree des holois qui comme de bons marchands les assistent d'armes et de munitions.

Ou autrement douse cens hommes et trois cens soldats les areste sufisenmant en envoyant pour un en des farines aus premiers et a ceux sy subsistance pour trois ennees, que sy le roy ne veust faire ny l'un ny l'autre, qu'il laisse faire les gens du peis et

effective means. Monsieur Dubois d'Avaugour has written about it to their Majesties. Your Highness can do much in this matter by a single word, and it is for this that I supplicate you. There is at stake the salvation of souls, and of many very populous nations [526] whose conversion is prevented by these wretched enemies of the Faith. By procuring the glory of God you will procure your own.

Monseigneur,

At Quebec, in
New France,
october 12, 1661.

Your very humble and
very obedient servant,
PAUL RAGUENEAU,
of the Society of Jesus.

MONSEIGNEUR,
To give your Highness an account of this country, I assure you that the river saint Lawrence is one of the finest objects in the world. The country is most fertile, and one whose entrance can most easily be closed to any other power; and it can be developed into two states as large as france.

Five or six companies of vagabonds have hitherto prevented its beauties from being appreciated, and its advantages from being sought. Three thousand men could settle the country and scatter that rabble, who have received aid through the entrance of the dutch—who, as good traders, assist them with arms and ammunition.

Or, on the other hand, twelve hundred men and three hundred soldiers could sufficiently check them, if flour for one year were sent to the former, and the subsistence of the latter provided for three years. Should the king be unwilling to do either the one or the other, let him leave the people of the country

qui les octorise. iassure a vostre Alt. que tout ira for bien, et qu'ils s'acroitront en la mesme fasson que tous les austres estas on fait, pourveu qu'ils ne soient point chargés de puissances inutiles comme de petis gouverneurs et de gens de iustice qu'on leur enuoie tous les iours.

[527] Sur cette connoissance, sy le roy ne s'en mesle et ne m'envoie mon pain et celui de cent soldats que iay menés, iauray l'honneur d'en dire dauantaie a vostre Altesse l'ennee qui vient dieu aidant et selon moy iestimerois voler l'autel que de leur causer une charge qui ne peuvent encore porter ils sont a Quebec assez fors pour résister aux ennemis qu'ils ont, mais pour le reste des habitations elles sont bien encore plus sauvaient semez que les sauvages mesmes, et pour le faire voir se sont mille hommes et en tout moins de trois mille ames logés en quatreuint lieue d'estendue, et aussy fort souuant paient cherement leur folie, ie puis assurer vostre Altesse qua une lieue et demie autour de Quebec il y a sufisenment de quoy substenter cent mille ame ce lieu est entouré d'eau sur les deus tiers et escarpe hors d'escalade, l'avenue a sing cent toise, si le tout estoit adiusté, deus fors a demie lieue de la, l'un a la teste de l'isle d'Orléans et sur l'autre bord du riuage, l'autre en cet estat, Quebec seroit le plus beau, le plus fort et le plus grand port du monde et brisac contre n'est qu'un ombre de la iusqu'a la mer il y a sis uins lieue, les nauires de quatre a cinq cent tonneaus y abondent et d'isy dens les terres la riuiera a plus de sing sent lieue de longueur, et l'on y rencontre des lacs de deus a trois cens lieue

free to act, and grant them authority. I assure your Highness that all will go well, and that they will grow, as all other states have done—provided they be not burdened with useless functionaries, such as the petty governors and men of law who are sent out to them every day.

[527] If with the knowledge of this the king do not interpose, and do not send me my bread and that of the hundred soldiers whom I have brought with me, I shall have the honor of saying something more on this subject to your Highness next year, with God's help. And, in my opinion, I would rather rob the altar than impose upon them a burden which they cannot yet bear. At Quebec, they are strong enough to resist their enemies; but, as regards the remainder of the settlements, they are scattered in a still more unsocial fashion than are the savages themselves. As a proof of this, there are one thousand men, and, in all, less than three thousand souls residing over an extent of eighty leagues; and these also very frequently pay dearly for their folly. I can assure your Highness that, for a distance of a league and a half around Quebec, there is sufficient to support a hundred thousand souls. That place is two-thirds surrounded by water, and so steep that it cannot be scaled. The approach is five hundred toises. If the whole were arranged with two forts at a distance of half a league away,—one opposite the head of the island of Orléans, and on the other bank; the other located here,—Quebec would be the finest, the strongest, and the greatest port in the world; and, compared to it, brisac [Brisach] is but a shadow. From this point to the sea, the distance is one hundred and twenty leagues. Ships of four

de tour ramplis d'isles des plus fertiles, vostre Altesse iuge du reste, je suis sens fin son tres fidelle seruiteur.

Du Bois d'AVAUGOUR
a Quebec le 13 octobre 1661.

J'ay mis a la teste d'un conseil general pour le ceruisse du roy et le bien du peis le reuerend pere Ragnaust lequel a l'honneur d'estre connu de vostre Altesse et avec trois austres tous les iours deslibere des affaires publiques, par son merite i'ay creu ne pouvoir rien de mieus, sy locasion s'en ofre ie suplie uostre Alt. d'octoriser cette conduite et d'estre tout persuadé que les iésuites qui ont plus traunaié pour le peis.

[Endorsed: M^r du Bois d'Avaujour au Grand Condé 13 octobre 1661 à Québec.]

to five hundred tons burden abound on it; and, from here inland, the river is over five hundred leagues long, while along its course lakes are encountered, from two to three hundred leagues in circumference, full of most fertile islands. Your Highness may judge of the rest. I am forever your very faithful servant,

DU BOIS D'AVAUGOUR.

At Quebec, the 13th of october, 1661.

I have placed at the head of a general council, for the king's service and for the good of the country, reverend father Ragnaust, who has the honor of being known to your Highness; and with three others he deliberates every day on public affairs. On account of his merits, I thought that I could do nothing better. Should the opportunity present itself, I beg your Highness to authorize this management, and to be fully convinced that it is the jesuits who have labored most for the country.

[Endorsed: Monsieur du Bois d'Avaujour, to the Great Condé, october 13, 1661, at Québec.]

[260] Lettre du P. Joseph-Marie Chaumonot, de
la Compagnie de Jésus, au P. Germain
Rippault, de la même Com-
pagnie, a Dijon.

(Provenant des archives de l'Université de Pont-à-Mousson.)

A KÉBEC DE LA NOUVELLE-FRANCE,
ce 20 octobre 1661.

MON RÉVÉREND PÈRE,
Pax Christi.

Puisque le bon Dieu m'a rendu un peu de santé, je donne avis à V. R. que, depuis celle que je lui écrivis le mois passé, les Iroquois des Onnontaguéronnons, chez lesquels j'ai demeuré presque trois ans, et ay baptisé bon nombre de sauvages, nous ont ramené neuf de nos François captifs, avec assurance qu'au printemps prochain nous en reverrions un plus grand nombre.

Le P. Le Moyne, qui étoit parti d'icy le 20 de juillet avec d'autres Iroquois, pour leur remener de leurs gens que nous tenions prisonniers, nous écrit: 1° qu'il a été tres bien reçu et caressé; 2° qu'on lui a desja basti une chapelle, où il fait fort paisiblement les fonctions d'un homme apostolique; 3° que [261] ce peuple, avec deux autres nations Iroquoises les plus nombreuses, redemande la paix avec nous, à cause d'un nouvel ennemi très-belliqueux qui leur a déclaré la guerre depuis peu; 4° qu'il n'y a plus que deux nations de ces barbares, qui continuent d'avoir

[260] Letter from Father Joseph Marie Chaumonot,
of the Society of Jesus, to Father
Germain Rippault, of the same
Society at Dijon.

(From the archives of the University of Pont-à-Mousson.)

AT KÉBEC OF NEW FRANCE,
this 20th of October, 1661.

MY REVEREND FATHER,
Pax Christi.

As the good God has to some extent restored my health, I notify Your Reverence that, since I wrote you last month, the Iroquois of the Onnontaguennons — among whom I resided for nearly three years and baptized a goodly number of savages — have brought us back nine of our French captives with the assurance that we shall see a greater number of them here next spring.

Father Le Moyne who started from here on the 20th of July with other Iroquois, to take back some of their people whom we held captive, writes to us: 1st, that he received a hearty welcome and was very well treated; 2nd, that they have already built a chapel for him wherein he performs in peace the duties of an apostolic man; 3rd, that [261] that nation, with two others of the most numerous Iroquois tribes, again seek for peace with us owing to a new and very warlike enemy who has recently declared war against them; 4th, that only two tribes of those barbarians continue to war against us, and

guerre avec nous, et que celles-cy mesmes sont aux prises avec trois autres peuples barbares, qui leur ont desja tué beaucoup de monde. N'avons-nous pas occasion de croire que le bon Dieu combat pour nous?

Si nostre Roy nous envoie encore cette année un secours assez considérable, M. d'Avaugour se promet bien d'exterminer ces deux petites peuplades ennemies, et puis d'envoyer aux autres de bonnes garnisons, pour les tenir en bride dans de bons forts que nous y ferons.

Le printemps prochain, ils (les Iroquois) prétendent de me remener avec eux, lorsqu'ils nous viendront rendre le reste de nos prisonniers, d'autant que tout le monde me regrette (à ce qu'ils disent) et notamment ceux que j'ay instruits en la foi.

Je prie très-instamment V. R. et tous nos RR. PP. de me recommander à Dieu dans leurs SS. Sacrifices, afin que mes laschetes et infidelités ne me privent pas du bonheur d'aller encore un coup exposer ma chetive vie en ce pays infidele, pour la conversion des âmes et honneur de mon Createur. Ah! que je serois [262] obligé à Vos Révérences si elles m'obtiennent du bon Jésus la grâce de consommer le reste de mes jours en ce saint amploy.

Mon Révérend Père,
de Votre Révérence, tres-humble et tres obeissant
serviteur en Notre-Seigneur,
JOSEPH-MARIE CHAUMONOT,
de la Compagnie de Jésus.

even they are fighting against three other barbarous nations who have already killed many of their people. Have we not reason to believe that the good God fights on our side?

If our King should send us sufficient reinforcements this year, Monsieur d'Avaugour is fully determined to exterminate those two small hostile tribes; and, in order to hold the others in check, to send strong garrisons to man good forts which we shall build in their midst.

They (the Iroquois) assert that they will, next spring, take me back with them, when they come here for the remainder of our prisoners—inasmuch as they all regret me (so they say), and especially those whom I have instructed in the faith.

I most earnestly beg Your Reverence and all our Reverend Fathers to commend me to God in your Holy Sacrifices, so that my acts of cowardice and of unfaithfulness may not deprive me of the happiness of going once more to expose my paltry life in that pagan country for the conversion of souls and for the honor of my Creator. Ah, how [262] obliged I would be to Your Reverences if you could obtain for me from the good Jesus the grace of spending the remainder of my days in that holy employment!

My Reverend Father,

Your Reverence's very humble and very obedient
servant in Our Lord,

JOSEPH MARIE CHAUMONOT,
of the Society of Jesus.

Journal des Pères Jésuites, en l'année
1661.

IANUIER. 1661.

1^{re}. NVS n'allasmes au fort le p. Dablon & moy que sur les 8. heures; nvf ne fusmes point salués des soldats.

1^{er}. Jour de l'an —

Monseign^r. l'Euesque vint dire la messe sur les 6. heures ie me trouué a la porte de la maison p^r. le recevoir & saluer & recevoir sa benediction p^r. toute la maison; ensuite il n'y eut point de petit sermon le matin icy; on vint en Ceremonie accomplie le soir en procession la procession partant de l'Eglise en chantant les litanies du nom de Iesvf, Monseign. l'Euesque & Mons^r. le Gouverneur avec sa suite s'y trouuerent, les marguilliers & du peuple qui s'en retournerent pareillem^t. processionnellement, les marguilliers furent mis dans la Chapelle de nos ff. avec petites chaires préparées p^r. eux quatre. le sermon se fit au benedicamvf D^{no}, & le salut ensuite.

*Procession chez nous
a La Celsion.*

Mons^r. le Gouvern^r. nvf vint saluer cœ l'an passé a l'issue de la grande messe.

Les Habitans chaqu'un en particulier m'estant venus saluer ie les allé voir ensuite &

Journal of the Jesuit Fathers, in the year
1661.

JANUARY, 1661.

1 ST. Father Dablon and I did not go to the fort before 8 o'clock. We were not saluted by the soldiers.

Monseigneur the Bishop came to say mass at 6 o'clock. I was at the door of the house to meet him, pay him my respects, and receive his blessing for the whole establishment. Afterward, there was no short sermon here in the morning. In the evening, they came in procession, in accordance with the Ceremonial. The procession started from the Church singing the litany of the name of Jesus. Monseigneur the Bishop and Monsieur the Governor with his suite took part in it, as also did the churchwardens and some people. They returned in procession in the same way. The churchwardens were put in our brethren's Chapel, and accommodated with special raised seats prepared for them, four in number. The sermon was preached at the *benedicamus Domino*, and then there was benediction.

Monsieur the Governor came, as last year, to greet us after high mass.

As all the Habitans had come individually to pay me their respects, I afterward went to

New-year's Day.

*Procession at our
church on The
Circumcision.*

porté aux Enfans vn Agnuf Dei & vn petit morceau d'escorce de Citron.

FEBURIER

feburier
Purificâon.

A la purificâon cõe l'an passé, Mons^r. le Gouuern^r. ayant laissé son cierge sur l'Autel de sa chapelle, ie le luy r'enuoyé sur le midy, & il r'enuoya Celuy de l'an passé. A la paroisse ayant esté signifié la venue a M^r. le gouuern^r. qu'on ne donneroit vn cierge qu'a Luy deuant les marg. il ne s'y trouua pas.

Incendie a la basse ville.

le 13. Iour de la Septuagesime comme on estoit au Catechisme solemnel ou petite Action, le bruit vint que le feu estoit a la basse ville, en effect la maison de boutentrein brusla toute entiere & tout ce qu'il y auoit dedans a la reserue des personnes: Monseign^r. l'Euesque y porta le S^t. Sacrement a la presence duquel quelques vns remarquerent que le feu s'abaissa. ledit s^r. Euesque enuoya des le soir vne Couverture a la femme & nvf Parole d'vne piece de 50ff. p^r. en disposer en ce qu'elle voudroit, il leur restoit ailleurs du bien.

broüillerie pr.
préférence a
l'Action. Ecoliers
punis —

8. Iours apres, cette petite Action s'estant renouvelée ou Mons^r. le Gouverneur & Mons^r. l'Euesque estoient & M^r. le Gouverneur ayant tesmoigné n'y vouloir assister en cas qu'on y saluast Mons^r. l'Euesque deuant luy, on luy fit trouuer bon que les Enfans eussent les mains occupées p^r. ne saluer ny l'un ny

see them; and I took to the Children an Agnus Dei and a small piece of Citron-peel.

FEBRUARY.

At the purification, as last year, Monsieur the Governor left his taper on the Altar of his chapel. I sent it to him at noon, and he sent back That of last year. Monsieur the governor having been notified, the day before, that, at the parish church, a taper would be given to Him alone before the churchwardens, he was not present there.

*February.
Purification.*

On the 13th, Septuagesima Sunday, while we were engaged in solemn Catechism or minor Action, the rumor spread that there was a fire in the lower town. In fact, boutentrein's house was completely destroyed, with all that was in it, excepting the persons who occupied it. Monseigneur the Bishop bore the Blessed Sacrament thither, and some persons remarked that the fire decreased in its presence. In the evening, Monseigneur the Bishop sent a Blanket to the wife, and we Promised the sum of 50 livres to be expended as she wished. Some property besides remained to them.

*Fire in the lower
town.*

8 Days afterward, that minor Action was repeated. Monsieur the Governor and Monseigneur the Bishop were present, and, as Monsieur the Governor had stated that he would not attend if Monseigneur the Bishop were saluted before him, we induced him to agree that the Children's hands should be kept occupied, so that neither the one nor the other would be saluted, both at the prologue

*Trouble about
precedence at Action.
Pupils punished.*

l'autre ce qui s'entend du prologue & de l'Epi-
logue; ce qui fut signifié & commandé aux
Enfans; mais les Enfans, qui estoient Charles
Couillar, & Ignace de repentigny pousses &
seduits par leur parens firent tout le con-
traire, & saluerent Mons^r. le Gouuern^r. le pre-
mier: ce qui offensa puissam^t. Mons^r. l'Euesque
que nvl taschames d'appaiser, & les deux
enfans eurent le soit le lendemain matin p^r.
auoir desobei.

*brouïllerie pr.
Marguiller.*

En ce mesme temps les marguilliers ayant
esté depossedés de leur rang aux processions,
& les gentilshommes ou soy disant tels mis
deuant eux a la suite de Mons^r. le Gouuer-
neur, il y eut bruit qui aboutit a Interdire les
processions.

*40. heures du
Carnaval.*

Les 40. h. se firent a l'ordinaire de l'an
passé, le Dimâche au salut, l'Ecce panis en
plein chan a l'entree, apres que le p. mercier
eut encense puis le p. piiart fit le petit sermon;
& en suite Monseign^r l'Euesque s'habilla,
& chanta t on le pange lingua, avec quelques
couplets des litanies du nom de Iesv^r: on ou-
blia le sub tuū præsidiū l'orgue Iotia pendant
la descente du S^t. Sacrem^t. & la benediction,
& puis on finit par le D^{ae} saluū fac regē: Itē
le lundi par le Tantū ergo &c. ensuite le
sermon le p. Mercier, puis le miserere & le
sub tuū; ce fut M^r. de bernieres qui officia au
defaut de M. de Charny qui estoit allé assister
vn malade. Enfin le mardy l'Ecce panis en

and at the Epilogue. The Children were notified and commanded to do this; but the Children, who were Charles Couillar and Ignace de repentigny, instigated and persuaded by their parents, did just the contrary, and saluted Monsieur the Governor first. This greatly offended Monseigneur the Bishop. We tried to appease him; and the two children were whipped, on the following morning, for having disobeyed.

At the same time, the churchwardens were deprived of their place in the procession, and the gentlemen—or self-styled thus—were put in front of them, after Monsieur the Governor. This gave rise to trouble, which resulted in the Interdiction of processions.

The 40 hours' devotion took place as last year. On Sunday, at the benediction, the *Ecce panis* was sung in plain-chant at the commencement, after father mercier had incensed; father pijart then preached the short sermon. Monseigneur the Bishop thereupon donned the vestments, and the *pange lingua* was chanted with some verses of the litany of the name of Jesus. The *sub tuum præsidium* was forgotten. The organ Played while the Blessed Sacrament was being taken down, and during the benediction. The whole concluded with the *Domine salvum fac regem*. *Item*, on monday, with the *Tantum ergo* etc., followed by a sermon from father Mercier, the *miserere*, and the *sub tuum*. Monsieur de bernieres officiated, instead of Monsieur de Charny, who had gone to attend a sick person.

*Trouble about
Churchwardens.*

*The 40 hours'
devotion during the
Carnival.*

musique, le sermon du p. Chatelain, les litanies des saints; le D^{ne} saluſi fac regē apres toutes les oraisons, excepté celle du roy qui se dira la derniere, p^r. finir par le Laudate. on donna a gouter au refectoire tvf les 3. Iours a pierre duquet, & fillon qui auoient assisté a la musique.

*broüillerie entre les
puiss. au sujet d'un
her.*

Grande broüillerie entre les puissances: on en pensa venir aux extremités, au suiet d'une sentence portée par Monseign^r. l'Euesque contre Daniel Vvil prisonnier heretique relaps, blasphemateur & profanat^r. des Sacremens: cuivſ crimina, vtrūq. forū sibi vindicabat. longa hist. de qua alibi fuse.

1661. MARS.

*Caresme oeufs.
point de graisse*

le Caresme tomba le 2. de ce moys, il y eut permission de manger des oeufs, mais non g^{ale} de se servir de gresse au lieu de beure.

St. Ioseph.

A la St. Ioseph Il y eut 3. feux le soir (nos escoliers, M^r Couillar & des Vrsul^{es}.) point de diacre & soubds. aux Vrsul^{es}. parce que ceux qui le pouuoient faire estoient empeschés aux Confessions qui durerent en n^{re} Chapelle iusques a 9. h. le reste a l'ordinaire: p^r. le salut au Vrsul^{es}. elles le firent seules, où le monde fut Inuité p^r. y gangner les Indulgences.

le p. Chastelain prescha les Mercredis aux Vrsul^{es}. moy Hier Lalemant les Vendredys a l'hospital.

Finally, on tuesday, the *Ecce panis* with musical accompaniment; a sermon by father Chatelain; the litany of the saints; the *Domine salvum fac regem*, after all the orisons except that for the king, which shall be said last, to conclude with the *Laudate*. Luncheon was given in the refectory on each of the 3 Days to pierre duquet and fillon,⁹ who had assisted in the music.

There was a great dispute between the authorities who nearly came to extremities with respect to a sentence pronounced by Monseigneur the Bishop against Daniel Vvil [Will?], a prisoner who was a heretic, a backslider, a blasphemer, and a profaner of the Sacraments—*cujus crimina utrumque forum sibi vindicabat*. *Longa historia de qua alibi fuse.*

Dispute between the authorities respecting a heretic.

1661, MARCH.

Lent fell on the 2nd of this month. Permission was given to eat eggs, but no general permission was granted to use grease instead of butter.

Lent: eggs, no grease.

On the feast of St. Joseph, there were 3 fires at night (those of our pupils, of Monsieur Couillar, and of the Ursulines). There was no deacon or subdeacon at the Ursulines', because those who could have officiated as such were prevented by the Confessions, which lasted in our Chapel until 9 o'clock. The remainder was as usual. The Ursulines alone had benediction; the people were invited thither to gain the Indulgences.

St. Joseph.

Father Chastelain preached on Wednesday at the Ursulines'; I, Hierosme Lalemant, preached on Fridays at the hospital.

AURIL.

*yroquois
françois pris.*

Le Vendredy 8. cõe on preschoit a l'hospital vint la nouuelle des 14. françois pris aux 3. riu. par les onontaeronons, auec bruit de 800. yroquois. le secours de 40. hommes partit le Dim. suiuant.

rameaux

le Iour des rameaux, ceans cõe a la Chandeleur, on porta vn rameau a M^r. le Gouvern^r. scauoir celui de nos ff. qui seruoit en surplus.

semaine s^{te}.

A la paroisse il n'y eut ny procession, ny distribution solemnel des rameaux, pour euite la contestãon des rangs, M^r. le Gouvern^r. voulant que plusieurs corps passassent deuant les marguilliers, & Mons^r. l'Euesque soutenant le droit des Marguilliers. s'ensuiuit l'Interdiction des processions, & les suspensions de semblables Ceremonies, iusques a ce Iour.

le Mercredy s^t. le p. piiart fit faire la 1^e. Communion a ses Enfans, on leur donna du gasteau, pruneaux, & biaire; cela est mieux que des pastés p^r. lesquels il faut table &c.

le Ieudy s^t. le seruice ceans cõe l'an passé cela alla bien.

saint Cresme.

A la paroisse la mesme faute que l'an passé p^r. la mixtion, on fit trop chaufer le baume; la procession fut faite per breuiorẽ viam p^r. esuiter Contestãon de rangs: s'ensuiuit le laument des pieds dans la Chapelle de s^{te}. Anne

APRIL.

On Friday, the 8th, while the sermon was being preached at the hospital, news came of the capture of 14 frenchmen at 3 rivers by the onontaeronons, with a report that 800 yroquois were coming. On the following Sunday, 40 men started to the rescue.

*Yroquois:
frenchmen
captured.*

On palm Sunday, in our church, as at Candelmas, a palm was carried to Monsieur the Governor by that one of our brethren who served in surplice.

Palm Sunday.

At the parish church there was neither procession nor solemn distribution of the palms, to avoid the contention respecting precedence; for Monsieur the Governor desired to make several bodies pass before the churchwardens, while Monseigneur the Bishop maintained the right of the Churchwardens. Then followed the Interdiction of processions and the suspension of similar Ceremonies, to this Day.¹⁰

Holy week.

On holy Wednesday, father pijart administered 1st Communion to his Children. We gave them cakes, prunes, and beer; this is better than pasties, for which a table and other things are needed.

On holy Thursday, service was celebrated in this house as last year. All went well.

At the parish church the same mistake was made as last year in the mixing,—the balm was heated too much. The procession went *per breviorē viam* to avoid Contention for precedence. Then followed the washing of the feet of 13 little Children in st. Anne's Chapel. *Multa ibi peccata*, namely: 1st, no aprons were

Holy Chrism.

de 13. petits Enfans; multa ibi peccata s^c. 1^o. on ne donna aucuns tabliers, ce qui fit que l'Euesque gasta son aube; le diacre & soubds. n'osterent point leur Dalmatiques; on n'auoit pas preueu ce qu'on y debuoit chanter; on ne donna rien a ceux a qui on auoit laué les pieds, on voulut toutesfois suppleer le Lundy de pasque, Monseign^r. l'Euesque benissant vne 50. d'eschaudés qu'on distribua aux Enfans, & aux 13. a qui on auoit laué les pieds on leur donna vn petit reliquaire ou chose semblable. tout fut fini a Midy.

le soir salut icy il le faut continuer le misere & le Vexilla. Ceux de la Congreg. y viennent au sortir de Tenebres, & dela s'en vont faire leur stations; Mons^r. le Gouu^r. n'y assista pas ayant commêcé ces stations par l'hospital, il vint toutesfois sur la fin, il trouua sa place preparee au balustre de la petite Chapelle du reposoir, celle de Mons^r. l'Euesque estoit preparé au dedans par vn seul Coussin il ne s'y trouua pas.

le Vendredy a 7. h. la passion, a l'issue le seruice icy a l'ordinaire.

le samedy, l'Exultet ne fut point chanté icy le p. Dablon n'ayant pas la voix agreable il fut seulem^t. recité, Mons^r. le Gouuern^r. assista a l'office, le tout alla assez bien. on commença a 9. h. precisement, quand on sonneroit le dernier a 9. h. ce seroit assez p^r. com-

provided and consequently the Bishop spoiled his alb; the deacon and subdeacon did not remove their Dalmatics; it had not been foreseen that it would be necessary to chant; nothing was given to those whose feet had been washed. However, they tried to make up for this, on easter Monday; Monseigneur the Bishop blessed 50 cakes made of scalded paste which were distributed among the Children, while a small reliquary or a similar object was given to each of the 13 whose feet had been washed. The whole was concluded at Noon.

In the evening we had benediction here; this must be continued. The *miserere* and the *Vexilla* were chanted. The members of the Congregation come here after the *Tenebræ*, and then go to make their stations. Monsieur the Governor was not present, for he commenced his stations at the hospital. However, he came at the end. He found his place prepared for him at the altar-rail of the side Chapel, which served as the temporary altar. That of Monseigneur the Bishop was prepared inside, with a single Cushion. He was not present.

On Friday, at 7 o'clock, the passion; afterward, service was celebrated here as usual.

On saturday, the *Exultet* was not sung here, because father Dablon's voice is not suitable; it was merely recited. Monsieur the Governor assisted at the office. All went fairly well. We began at 9 o'clock precisely. If the last bell were rung at 9 o'clock, there would be time enough to begin at a quarter past. A serious mistake was made at the

mencer au quart. On y fit vne grosse faute aux litanies qu'il falloit d'bler le p. Druilletes & Albanel les disent & nos ff. respondant qui furent longtemps embrouillés p^r. ne scauoir a qui ^{ron}dre l'un disant S. petre, & l'autre sancte paule & nos ff. ne scachant a qui respondre.

Pasque.

le 17. Iour de pasque la nouuelle de 20. prisonniers françois a Montreal.

Ce Iour, 4. messes a la paroisse, ceans deux, & aux religions deux, le p. Chatelain a 4. h. aux Vrsul^{es}. & moy leur grande a 8. h. le p. Mercier a 9. h. a l'hospital, le p. Chaumonot a 8. melivf fuisset que le p. Chaumonot eut esté a la messe de Monseign^r. l'Euesque a la paroisse, a faute de cela n'y ayant point eu de prestre Assistant cela alla mal; le p. piiart dit la 1^e messe a la paroisse, où il y eut grand monde a Communier; le pain benit de M^r. le gouu^r. fut donné & benit au contentem^t. de tout le monde entre le Kyrie & le gloria; vne faute y fut faite de donner le pain benit a Mons^r. le Gouuern^r. deuant que d'en donner au Chœur. le reste comme l'an passé & entr'autres les saluts a la paroisse les 3. Iours, ou l'hæc dies fut Chanté en plein Chan, l'o filii & filiæ & le regina Cœli. Mons^r. de bernieres y dit deux oraisons.

Excommunid.

La 3^e. feste de pasque vn nomme [*blank space*] souuent relaps dans l'Exco^{nicaon} iettée

litany, which had to be repeated. Fathers Druilletes and Albanel said them, and our brethren gave the responses. They were for a long time confused, because they did not know whom to answer; for one said *Sancte petre* and the other *sancte paule*, and our brethren did not know to whom they should respond.

On the 17th, easter Sunday, news came of 20 french prisoners at Montreal.

Easter.

On this Day, 4 masses were said at the parish church, two in this house, and two at the convents. Father Chatelain said one at 4 o'clock at the Ursulines', and I said their high mass at 8 o'clock. Father Mercier said one at 9 o'clock at the hospital; father Chaumonot at 8. *Melius fuisset* if father Chaumonot had gone to the mass of Monseigneur the Bishop of the parish church—in default of which, as there was no Assistant priest, things went badly there. Father pijart said the 1st mass at the parish church, where a great many received Communion. The blessed bread provided by Monsieur the governor was given, and blessed to every one's satisfaction between the *Kyrie* and the *gloria*. A mistake was made in giving the blessed bread to Monsieur the Governor before giving it to the Choir. The remainder was as last year; and among other things, there were benedictions at the parish church on the 3 Days, the *hæc dies* being Sung there in plain-Chant, as also the *o filii et filie* and the *regina Cæli*. Monsieur de bernieres said two orisons there.

On easter Tuesday, a man named [blank] *Excommunicated.*

au suiet des Traitans de boissons enyurâtes aux sauuages, fut enfin excommunié nominatim, & aussy chassé de tout costés reuint a soy & se soubmit a la penitence publique le Dimâche d'Après. A la s^t. marc & rogâons processions a l'ordin. ceans seulem^t. a la S^t. Marc & aux rog. ceans, Vrsul^{es}. & Hospital.

le 27. arriua le p. fremin des 3 riu.

le 30. partit le p. Albanel p^r. y aller.

MAY.

*Voyage aux
papinachois.*

le 2. partit pour Tadousac le p. bailloquet ou plustost p^r. les papinachiois.

*départ pr. la mer du
nord.*

le 3. arriua n^{re} f Malherbe avec plvf de 150. minots de blé: il repartit le 8. avec Mon^r.

pp. dablon et Druil.

boucher, & le 11. partit p^r. la mission de s^t. fr. xavier aux Kiristinons le p. Claude Dablon & le p. Gabr. Druilletes.

IUIN.

yroquois a Tadousac.

le 1. ou 2. partirent de Tadousac p^r. les Kiristinons les susdits Peres Dablon & Druilletes avec 80. Canots de sauuages; & le 6. lendemain de la pentecoste 60. ou 70. Agnierons attaquèrent ceux des françois qui estoient a Tadousac, & estoient allés a leurs rets, il y en eut 3. de morts & vn de blessé, & le soir tous ceux qui y estoient soit de françois soit de sauuages au nombre de plvf de cent ames retournerent icy & abandonnerent Tadousac où les ennemys probabem^t. sont

space] who had frequently incurred the Excommunication pronounced against those who Sold intoxicating liquors to the savages, was at last excommunicated *nominatim*. After having been repelled on all sides, he came to his senses, and submitted to the public penance on the Sunday After. On the feast of st. mark and on the rogation days there were processions as usual — on St. Mark's day, at this house only; but, on the rogation days, at this house, at the Ursulines', and at the Hospital.

*St. Mark and
rogation days.*

On the 27th, father fremin arrived from 3 rivers.

On the 30th, father Albanel left to go thither.

MAY.

On the 2nd, father bailloquet started for Tadousac, or rather for the papinachiois.

*Journey to the
papinachiois.*

On the 3rd, our brother Malherbe¹¹ arrived with over 150 minots of wheat. He returned on the 8th with Monsieur boucher; and, on the 11th, father Claude Dablon and father Gabriel Druilletes left for the mission of st. françois xavier among the Kiristinons.

*Departure for the
north sea.*

*Fathers dablon and
Druilletes.*

JUNE.

On the 1st or 2nd, the aforesaid fathers Dablon and Druilletes left Tadousac for the country of the Kiristinons, with 80 Canoes of savages. On the 6th, the day after pentecost, 60 or 70 Agnieronons attacked the frenchmen who were at Tadousac, and had gone to examine their nets. 3 were killed and one was wounded; and at night all who were there,

*Yroquois at
Tadousac.*

retournes & auront tout bruslé, le temps le fera voir, & surtout s'ils n'auront point poursuivi ceux qui ont monté le Saguené.

La nouvelle fut apportée le 8. la nuit par le retour du susdit équipage & en mesme temps celle des 3. riu. où les Ennemys auoient tué 3. hommes du Cap, Ité celle de deux Enfans de Cⁱ. poulain perdus dans les bois ou pris par les yroquois.

feste Dieu.

le 16. Jour de la feste Dieu le s^t. Sacrem^t. fut exposé chez nous depuis la 1^e. messe iusques a la fin de la 3^e. A la paroisse depuis le Commencem^t. de la 1^e. Messe sur les 9. heures iusques apres le procession qui se fit l'Après disnée: Aux Vrsul^{es}. & Hospital depuis le matin iusques au soir. le Dimâche tout de mesme excepté la procession qui ne se fit point; les Iours ouuriers le S^t. Sacrem^t. exposé chez nvf depuis le matin iusques apres la derniere Messe sur les 9. heures & p^r. remplir ce temps a l'Autel il y eut des messes extraordinaires, 7. en tout, & les Vrsul^{es}. & Hospital. n'eurent qu'une messe les Iours ouuriers sur les 7. h. du matin apres quoy on leur reserra le S^t. Sacrement, le soir toutes-fois sur les 4. ou 5. h. on alla leur tirer le S^t. Sacrem^t. p^r. leur salut particulier p^r. lequel on ne sonna point chez elles; il n'y eut point de salut chez nvf pendant l'octaue, il se fit a la paroisse sur les 5. h. $\frac{1}{2}$.

both french and savages, to the number of over one hundred souls, returned to this place, and abandoned Tadousac. The enemies have probably returned thither and burned everything. Time will show this, and, above all, whether they have pursued those who have gone up the Saguené.

The news was brought on the night of the 8th, by the return of the aforesaid company; and at the same time came news from 3 rivers that the Enemies had killed there 3 men of the Cape. *Item*, news that two Children of Claude poulain were lost in the woods or taken by the yroquois.

On the 16th, the Feast of Corpus Christi, the blessed Sacrament was exposed at our church from the 1st mass to the end of the 3rd; at the parish church, from the Beginning of the 1st Mass, at 9 o'clock, until after the procession, which took place in the Afternoon; At the Ursulines' and at the Hospital, from morning to night. On Sunday the same, except that the procession did not take place. On working-Days, the Blessed Sacrament was exposed at our church from morning until after the last Mass at 9 o'clock; to fill up this time at the Altar, extra masses were said, 7 in all. The Ursulines and Hospital nuns had but one mass on working-Days: at 7 o'clock in the morning, and then the Blessed Sacrament was replaced in the tabernacle. However, in the evening at 4 or 5 o'clock, we went there to take out the Blessed Sacrament for their private benediction, for which the bell was not rung at their church. There was

Corpus Christi.

feste Dieu.

A la procession le Tour se fit cõe l'an passé, mais arriué qu'on fut au reposoir du fort, mons^r. l'Euesque ayant tesmoigné auparauant qu'il passeroit outre si les soldats ne se tenoient decouverts a l'arriuée du S^t. Sacrement, ne s'estant pour lors déclaré dauantage, mons^r. le Gouverneur ayant acquiescé a ce poinct, Mons^r. l'Euesque y estant arriué ne se contenta pas de cela & sur le refus que les soldats firent ne se mettre a genoux il enuoya dire a Mons^r. le Gouvern^r. qui par Incommodité de sa santé ne se trouuoit pas a la procession, & estoit au fort que si les soldats ne se metoient a genoux il passeroit outre; la r^{onse} [i.e., response] ayant esté que les soldats estoient en leur debuoir estant debout, Mons^r. l'Euesque passa outre & n'apporta point le Sacrem^t. au reposoir; hinc magnū loquendi vtrinq. argumentū: ce qui parut de plvī certain par le raport de quelqu'un digne de foy (S. André de Montreal) est qu'en semblable rencontre les soldats des gardes du roy metent vn genouil en terre sans se decourir, & hoc se vidisse propriis oculis a paucis annis dicebat ille, & rāōe [i.e., ratione] firmari p^t [i.e., potest]: c'est de quoy il eut fallu s'esclaircir auparauant & en conuenir.

le iour de l'octaue grand'messe a la paroisse & procession a l'entour de l'Eglise, où se firent les saluts tout le long de l'octaue.

no benediction at our church during the octave; at the parish church it was at 5½ o'clock.

The procession followed the same Round as last year. When it reached the temporary altar at the fort, however,—monseigneur the Bishop had previously stated that he would pass on, if the soldiers should not take off their hats at the approach of the Blessed Sacrament; and, as he had said nothing further, monsieur the Governor had acquiesced on that point,—when Monseigneur the Bishop arrived there, he was not content with that. When the soldiers refused to kneel, he sent word to Monsieur the Governor—who was prevented by Ill health from taking part in the procession and remained in the fort—that he would pass on if the soldiers would not kneel. He was answered that the soldiers were doing their duty to remain standing; hence Monseigneur the Bishop passed on, and did not carry the Sacrament to the temporary altar. *Hinc magnum loquendi utrinque argumentum.* What appears to be most certain, according to the report of a trustworthy person (Sieur André, of Montreal),¹⁸ is, that on such occasions the king's guards kneel down on one knee without removing their hats,—*et hoc se vidisse propriis oculis a paucis annis dicebat ille, et ratione firmari potest.* This matter should have been previously elucidated and agreed upon.

Corpus Christi.

On the day of the octave, there was high mass at the parish church, and a procession around the Church. Benediction was celebrated there throughout the octave.

*Irruption
d'yroquois.*

le 18. a 8. h. du matin se commença le massacre ou capture de plusieurs personnes a beaupré & a l'Isle d'orleans par les yroquois descendus de Tadousac apres le coup qu'ils y auoient fait marqué cy dessv^f; on parloit ce Iour la de 8. a beauprè & 7. a l'Isle d'orleans ce qui s'est trouué vray.

*Mort de Mons^r. le
senechal.*

Et le 22. Mons^r. senechal estant parti vn ou deux Iours auparauant avec 7. ou 8. autres p^r. aller donner aduis a Mons^r. de l'Espiné son beau-frere qui estoit allé a la chasse quelques Iours auparauant du danger des yroquois le Nordest l'ayant empesché de p^{ss}er outre s'en alla s'engager dans la petite riuiere de rené Maheu, où il fut tué avec tout son equipage, par les yroquois: les corps en furent ramenes le 24.

Et le 25. les yroquois furent trouués au Cap a l'Arbre s'en retournant triomphans & victorieux & menant avec eux 6. Captifs, & ce par vne chaløpe qui descendoit des 3. riu. qui nv^f apporta de plus la nouuelle de la desfaite de 30. ames qui s'en alloient en traite au nord par les 3. riu. par 70. Agnier. qui ne faisoit qu'une partie de 300. dont 180. estoient destinés p^r. aller au rendesv^f de nos Algonq. de Tadousac, ce qui mettoit nos PP. dablon & Druilletes & 80. Canots sauvages en grande risque

Voyageurs.

le 27. partit la Chaloupe de Maheu p^r. l'Isle percée, qui porta des lettres p^r. la france

On the 18th, at 8 o'clock in the morning, began the massacre or capture of several persons at beaupré and on the Island of orleans by the yroquois, who had come down from Tadousac after striking there the blow described above. On that Day, 8 victims were reported at beauprè and 7 at the Island of orleans; and this has proved to be true.

Yroquois invasion.

On the 22nd, Monsieur the seneschal, who had started a Day or two previously with 7 or 8 others to warn Monsieur de l'Espiné—his brother-in-law, who had gone out hunting some Days before—of the danger of meeting the yroquois, was prevented by the North-east wind from proceeding further and entered the little river of rené Maheu, where he was killed with all his crew by the yroquois. Their bodies were brought back on the 24th.¹⁸

*Death of Monsieur
the seneschal.*

On the 25th, the yroquois, returning triumphant and victorious and taking 6 Captives with them, were met at Cap a l'Arbre by a shallop coming down from 3 rivers. It also brought us the news that 30 persons, going northward to trade, by way of 3 rivers, were defeated by 70 Agnieronons who formed part of a band of 300, of whom 180 intended to go to the rendezvous of our Algonquins at Tadousac. This placed our Fathers dablon and Druilletes and 80 Canoes of savages in great danger.

On the 27th, Maheu's Shallop left for Isle percée, taking letters for france.

Travelers.

On the 29th, Monsieur suar arrived from

le 29. arriua Mons^r. suar dans vne Chaloupe de Montreal qui auoit rencontré les mesmes yroquois dans les Isles de richelieu qui firent les mesmes cris apres auoir fait des feintes p^r. les attraper: cette Chaloupe apportoit nouvelle de 4. Ambassadeurs d'oïoguen qui amenoient 4. captifs françois, & demandoient leur 8. prisonniers restans & des robes noires p^r. les venir continuer d'enseigner, la resoluon prise icy a Quebec [*blank space*]

IUILLET

*depart des pp le
moÿne &
Chaumonot.*

le 2. partit le p. Chaumonot & le p. le moÿne, le premier portant la voix de mons^r. le Gouuern^r. iusques a montreal, & le 2. pour aller Iusques a onontae, traualier a la deliurâce de 25. ou 30. Captifs, rendre ces deux nations d'oïoguen & onontae ou amies ou moÿns ennemies, & y faire p^r. les pauvres captifs Chrestiens ce qui se pouroit p^r. leur salut &c.

le p. Chaumonot retourna icy le 23. & nvf assura du depart du p. le moÿne le 21. avec toutes les marques d'une bonne affaire Amen.

*foudre tóbe sur
laquete.*

le 20. tomba la foudre sur la teste d'une nommée laquete femme de la Guay, qui l'a ttiée & vne vache aussy qui estoit proche.

retour du p. Dablon.

le 27. retournerent Ceux qui estoient allés ou pretendoient aller a la mer du nord ou aux Kiristinons, p. Dablon &c.

A la S^t. Ignace qui tomboit le Dimâche

Montreal in a Shallop, which had met the same yroquois in the Islands of richelieu; and they had uttered the same yells, after making feints in order to capture them. This Shallop brought news of 4 Ambassadors from oioguen who had with them 4 french captives, and who asked for the release of the 8 remaining prisoners, and for black gowns to go and continue teaching them. The resolution taken here at Quebec [*blank space*]

JULY.

On the 2nd, father Chaumonot and father le moyne set out, — the first to bear the decision of monsieur the Governor to montreal; and the 2nd to go to onontae, to work for the deliverance of 25 or 30 Captives, to render those two nations of oioguen and onontae either friendly or less hostile toward each other, and to do whatever he could for the salvation, etc., of the poor Christian captives.

Father Chaumonot returned hither on the 23rd, and assured us that father le moyne had departed on the 21st with every indication of a prosperous enterprise. Amen.

On the 20th, lightning struck the head of a woman named Jaquete, wife of la Guay,¹⁴ and killed her, as also a cow that was near.

On the 27th, Those who had gone, or intended to go, to the north sea or to the country of the Kiristinons, father Dablon and others, returned.

On the feast of St. Ignatius, which fell on a Sunday, *factum ut decretum*; the same may be

*Departure of
fathers le moyne
and Chaumonot.*

*Lightning strikes
Jaquete.*

*Return of father
Dablon.*

factū vt decretū: on pourroit en faire autant l'an qui vient a la veuille qui sera le Dimâche.

1661 Aoust.

le 1^{er}. depart du p. Mercier pour 3^e. personne aux 3. riu. Itē retour d'une Chaloupe a montreal.

Monsr. l'Abbé

le 3. arriuée de Mons^r. l'Abbé de Quelv & de mons^r. buissot dans la Chaloupe de Maheu reuenant de l'Isle percée, qui apporterent les 1^{es}. nouvelles de france & du Changement de Gouuern^r.

le 5. la nuit au 6. s'en alla a montreal Mons^r. l'Abbé contre la significāon de mons^r. l'Euesque

1^{er}. Vaisseau

le 22. arriua le premier vaisseau de Laurent poulet, où estoit M^r. Moret prestre.

2.

le 24. le 2. Vaisseau de Tadourneau, auquel Iour se fit le transport des corps saints.

3^e. arriuée du nouu. Gouuern^r.

le dernier d'Aoust arriua le S^r. dubois dauaugŕ, nouveau Gouuern^r. avec le fils de Mons^r. du Mesnil son secretaire, dont le frere fut enterré le mesme Iour, tué d'un coup de pié par N.

SEPTEMBRE

*depart de l'ancien
gouv. Le Vic.
d'argenson.*

le 1. partit M^r. le nouveau Gouuern^r. p^r. la visite de Montreal & des 3. riu. Il en retourna le 19. & le mesme Iour partit le vaisseau de poulet ou estoit Mons^r. le Viconte d'Argenson, anciē Gouverneur.

done next year on the vigil, which will be a Sunday.

1661, AUGUST.

On the 1st, departure of father Mercier, to be the 3rd person at 3 rivers. *Item*, return of a Shallop to montreal.

On the 3rd, arrival of Monsieur the Abbé de Quelus and monsieur buissot from Isle percée, in Maheu's Shallop. They brought the 1st news from france, and apprised us of the Change of Governor. *Monsieur the Abbé.*

On the night between the 5th and the 6th, Monsieur the Abbé went to montreal in spite of the notification of monseigneur the Bishop.

On the 22nd, the first ship arrived, that of Laurent poulet, on board of which was Monsieur Moret, priest.¹⁵ *1st Ship.*

On the 24th, the 2nd Vessel, that of Tadourneau, arrived. On the same Day, the removal of the holy bodies was effected. *and Ship.*

On the last day of August, Sieur dubois davaugour, the new Governor,⁸ arrived, with Monsieur du Mesnil's son, his secretary, whose brother¹⁶ was buried on the same Day. He had been killed by a kick from N. *3rd Ship; arrival of the new Governor.*

SEPTEMBER.

On the 1st, Monsieur the new Governor left on a visit to Montreal and 3 rivers. He returned on the 19th, and on the same Day poulet's ship sailed, having on board Monsieur the Viconte d'Argenson, the former Governor. *Departure of the former governor, The Viconte d'argenson.*

There was no other Ceremony for the reception of this Governor, except that,— Mon-

*reception du nouveau
g. M. Davangour.*

Il n'y eut autre Ceremonie p^r. la reception de ce Gouverneur: sinon que Mons^r. d'Argenson estant demeure Gouvern^r. iusques a son depart soit par tolerâce de son successeur soit par ordre expres de france; le Iour qu'il sortit du fort p^r. s'ëbarquer en mesme temps qu'il en sortit avec ses vieux soldats, les nouveaux y entrant sous la Conduite de Cheualier descartes, vn des lieutenans du Gouverneur; le dit S^r. Gouverneur arriuant, n'ayant voulu coucher au fort, mais ayant pris logis chez M^r. bourdon, où il se logea aussy quelque temps apres son retour de Montreal.

*gouv. reçu chez nous,
et point a La
paroisse.*

Au regard de l'Eglise, estant venu chez nvf entëdre la messe le Iour qu'il arriua ou plus-tost qu'il descëdit du vaisseau, apres l'auoir salut au fort auparauant avec deux de nos Peres, il nvf vint voir, & de la ie le mené a la messe, ou fut chanté le Te Defū, & au sortir le remenant a la maison tvf nos PP. qui s'estoient assemblés a la sale l'y receurent, il entra en n^{re} refectoire, ou il prit vn morceau avec ceux de sa suite; puis alla visiter la dehors de la maison.

Mons^r. l'Euesque auoit resolu de le receuoir a la paroisse en rochet & Camail la 1^o fois, qu'il y viendrait, au bas de l'Eglise luy presentant l'eau beniste, & le conduisant a sa place avec le Te defū; mais s'en estant allé a

sieur d'Argenson having remained Governor until his departure, either by sufferance on the part of his successor, or owing to express orders from France,—on the Day when he left the fort to embark, at the moment when he issued from it with his old soldiers, the new ones marched in under the Command of the Chevalier Descartes, one of the Governor's lieutenants. The Sieur Governor, upon his arrival, had preferred not to sleep at the fort, but had taken up his lodgings at Monsieur Bourdon's house, where he also lodged for some time after his return from Montreal.

Reception of the new governor, Monsieur Davangour.

With regard to the Church, he came to our church to hear mass on the Day when he arrived—or, rather, on the Day when he landed from the ship. After I had first paid my respects to him at the fort with two of our Fathers, he came to see us; and thence I took him to mass, where the *Te Deum* was chanted. On leaving, I brought him back to the house, and all our Fathers, who had assembled in the hall, received him there. He entered our refectory, where, with his suite, he ate a morsel; then he went to look at the outside of the house.

Governor received at our church and not at The parish church.

Monseigneur the Bishop had resolved to receive him at the parish church, in rochet and Camail, the 1st time when he should go there, in the lower part of the Church, to offer him the holy water, and to conduct him to his place, while the *Te deum* would be chanted. But, as he had gone to Montreal, and afterward had come several times to the parish

Montreal, & venu depuis quelquefois a l'Eglise de la paroisse les Iours ouuriers sans Ceremonie; & luy d'ailleurs s^r. Gouverneur estant ennemy de toute Ceremonie, cela s'en alla sans rien faire.

OCTOBRE

Supr. des Ies. au conseil: Vn au a son defaut.

Conseil.

Executions pour La traite.

depart du dernier vaisseau.

p. bailloquet.

Mais, bruslée.

le premier; quelque resistance, que nvf y pussions apporter, Mons^r. le Gouvern^r. d'Auau-gour nvf obligea d'assister au Conseil, & me l'ayent commédé plusieurs fois par toute l'autorité qu'il auoit, sans vouloir receuoir d'excuse, m'enuoya sur le temps de le tenir son secretaire p^r. m'y conduire; où estant arriué il m'y establit & a mon defaut telle personne des nostres que ie voudrois.

le 7. Daniel Vvil pendu ou plustost arque-busé; & le 11. vn autre nommé la violette; & vn fâeté le Lundy 10. p^r. auoir traité aux sauages de l'eau de vie.

le 22. partit le dernier vaisseau: où estoit Mons^r. de Queylvf Mons^r. boucher &c.

le 24. le p. bailloquet p^r. son hyuernement avec les sauages.

le 27. la maison de Chatillon bruslée & vn sien enfant.

NOUEMBRE.

le 6. au soir vint loger ceans Monseign^r. de Petrée avec Mons^r. de bernieres; p^r. y passer l'hyuer, ses gens Prenoiient leur repas avec les pensionnaires.

Church on working-Days, without any Ceremony; and as, moreover, he, sieur the Governor, was an enemy of all Ceremony, it happened that nothing was done.

OCTOBER.

On the first, in spite of all our resistance, Monsieur the Governor d'Avaugour compelled us to assist at the Council. After commanding me several times to do so, by virtue of all the authority that he possessed, without accepting any excuse, when the time came for holding it, he sent his secretary to conduct me thither. When I arrived, he established me in the council,—or, in my absence, such person among ours as I might delegate.

Superior of the Jesuits at the council; Another in his absence.

Council.

On the 7th, Daniel Vvil was hanged,—or rather shot,—and on the 11th another named la violette; and one was flogged on Monday, the 10th, for having traded brandy to the savages.

Executions for having traded.

On the 22nd, the last ship sailed, having on board Monsieur de Queylus,¹⁷ Monsieur boucher, and others.

Departure of the last ship.

On the 24th, father bailloquet set out to winter with the savages.

Father bailloquet.

On the 27th, Chatillon's house burned down with one of his children.

House burned down.

NOVEMBER.

On the 6th, in the evening, Monseigneur of Peträa with Monsieur de bernieres came to lodge in our house to pass the winter there. His people Took their meals with the boarders.

*a. p̄tres tūez p̄ les
Iroquois a montréal.*

le 12. arriua la nouuelle de Montreal de Mons^r. Vignar prestre tué ou pris des yroquois & de 6. autres le 25. du moys precedent & au commencement. de sept. estoit arriuée celle de mons^r. le maistre prestre aussy tué au mesme montreal avec quelques autres.

Enuiron ce temps partit le p. Dablon p^r. sa mission Algonquine A beaupré.

DECEMBRE

St. Xauier.

le 2. Iour de S^t. Xauier, vespres a 3. heures la veuille & le Iour; Messe haute & sermon le matin. Mons^r. Dauaugour Gouuern^r. y vint au milieu du sermon. monseign^r. l'Euesque y dit la messe de Communiō.

Noël.

A Noël, a la paroisse la messe a Minuict M^r. de bernieres, puis a 7. h. la messe du point du Iour & sa troisième; Monseign^r. ses deux messes ceans. & la 3^e a la paroisse; le p. Chaumonot a mesme heure que Mons^r. de bernieres, ceans; le p. Dablon aux Vrsul^{es}. le p. piiart a l'hospital. i'allé a Sillery.

On the 12th, news came from Montreal that Monsieur Vignar, priest, and 6 others had been killed or captured by the Iroquois on the 25th of the previous month; and that at the beginning of September news had been received that monsieur le maistre, a priest, had also been killed, likewise at Montreal, with some others.

*a priests killed by
the Iroquois at
montreal.*

About this time, father Dablon left for his Algonquin mission At beaupré.

DECEMBER.

The 2nd, the Feast of St. Xavier,— vespers at 3 o'clock on the vigil and on the Day itself; high Mass and sermon in the morning. Monsieur Davaugour, the Governor, came in the middle of the sermon. Monseigneur the Bishop said the Communion mass.

St. Xavier.

On Christmas, at the parish church, Monsieur de bernieres said the Midnight mass; then, at 7 o'clock, the mass at break of Day, and his third. Monseigneur said two of his masses in this house, and the 3rd at the parish church. Father Chaumonot said his in this house, at the same time as Monsieur de bernieres; father Dablon, at the Ursulines'; father pijart, at the hospital. I went to Sillery.

Christmas.

CVII

RELATION OF 1660-61

PARIS: SEBASTIEN CRAMOISY, 1662

SOURCE: We follow a copy of the original Cramoisy, in Lenox Library.

Owing to the length of the document, we here give but chaps. i.-iii.; the remainder of the *Relation* will appear in Volume XLVII.

RELATION
DE CE QVI S'EST PASSE'
DE PLUS REMARQVABLE
AVX MISSIONS DES PERES
de la Compagnie de IESVS,
EN LA
NOUVELLE FRANCE,
és années 1660. & 1661.

*Enuoyée au R. P. Prouvincial de la
Prouince de France.*



A PARIS,
Chez SEBASTIEN CRAMOISY, Imprimeur
ordinaire du Roy & de la Reine,
rue S. Iacques, aux Cicognes.

M. DC. LXII.
Avec Privilege du Roy.

RELATION

OF WHAT OCCURRED

MOST REMARKABLE

IN THE MISSIONS OF THE FATHERS

of the Society of JESUS,

IN

NEW FRANCE,

in the years 1660 and 1661.

*Sent to the Rev. Father Provincial of the
Province of France.*

PARIS,

SEBASTIEN CRAMOISY, Printer in ordinary
to the King and Queen, rue St. Jacques,
at the Sign of the Storks.

M. DC. LXII.

By Royal License.

Av Roy.

SIRE,

Voicy vostre Nouvelle France aux pieds de V. M. Vne troupe de Barbares, comme vous fera voir ce petit Liuret, l'a reduitte aux abois. Ecoutez, SIRE, si vous l'auez pour agreable, sa voix languissante, & ses dernieres paroles: Sauuez-moy, s'écrit-elle, ie vay perdre la Religion Catholique: on me va ravier les Fleurs de Lys: ie ne seray plus Françoisse, on me dérobe ce beau Nom, dont i'ay esté honorée depuis si long-temps: ie tomberay entre les mains des étrangers, quand les Iroquois auront tiré le reste de mon sang, qui ne coule quasi plus: ie seray bien-tost consommée dans leurs feux: & le Demon va enleuer un grand nombre de Nations, qui attendoient le salut de vostre Pieté, de vostre Puissance, & de vostre Generosité. SIRE, voila les soupirs & les sanglots de cette pauvre affligée. Il y a enuiron un an, que ses enfans vos suiets, habitans de ce nouveau Monde, firent entendre l'extremité du danger où ils estoient; mais le mal-heur du temps n'ayant pas permis qu'ils fussent secourus, le Ciel & la terre ont marqué par leurs prodiges, les cruautés & les feux que ces ennemis de Dieu, & de V. M. leur ont fait souffrir depuis ce temps-là. Ces perfides ravieront un fleuron de vostre Couronne, si vostre main puissante n'agit avec vostre parole. Si vous consultez le Ciel, il vous dira que vostre salut est peut-estre enfermé dans le salut de tant de Peuples, qui seront perdus, s'ils ne sont secourus par les soins de V. M. Si vous confideres le nom François,

To the King.

SIRE,

Behold your New France at Your Majesty's feet. She has, as this little Book will show you, been reduced to extremities by a band of Barbarians. Hear, SIRE, if you please, her languid voice and her last words. "Save me," she cries; "I am about to lose the Catholic Religion; the Lilies are to be snatched away from me. I shall cease to be French, being robbed of that beautiful Name with which I have been so long honored; I shall fall into the foreigners' hands, when the Iroquois shall have drained the last drop of my blood, which has almost ceased to flow. I shall soon end my life in their fires; and the Evil One is on the point of carrying away many Nations which were looking to your Piety, your Might, and your Generosity for their salvation." Such, SIRE, are the sighs and sobs of this poor afflicted land. About a year ago her children—your subjects, settlers in this new World—gave voice to the extreme danger in which they were; but, the misfortunes of the time not admitting of their rescue, Heaven and earth signalized by their prodigies the cruelties and the fires to which the people have been subjected, since that time, by those enemies of God and of Your Majesty. Those faithless tribes will rob your crown of one of its jewels, if your mandates be not enforced by your powerful hand. If you consult Heaven, it will tell you that your salvation is perhaps dependent upon that of so many Peoples, who will be lost unless they are rescued by Your Majesty's efforts. If you consider the French name,

vous sçaures, SIRE, que vous estes un grand Roy, qui faisant trembler l'Europe, ne doit pas estre mesprisé dans l'Amerique. Si vous regardez le bien de vostre Estat: vostre esprit, qui voit à l'âge de vingt-quatre ans, ce que plusieurs grands Princes ne voyent pas à cinquante, connoistra combien la perte d'un si grand païs sera dommageable à vôtres Royaume. I'en dis trop pour un Cœur si royal, pour une Vertu si heroïque, & pour une Generosité si magnanime. La Reine, vostre très-honorée Mere, dont la bonté est connue au delà des Mers, a empesché iusques à present la ruine entiere de la Nouvelle France; mais elle ne l'a pas mise en liberté: Elle a retardé sa mort, mais elle ne luy a pas rendu la santé, ny les forces. Ce coup est reserué à V. M. qui sauuant les corps & les biens de sa Colonie Françoisse, & les ames d'un tres-grand nombre de Nations, les obligera toutes de prier Dieu, qu'il vous fasse porter le nom de Saint, aussi bien qu'à vostre grand Ayeul, dont vous imiteres le seel, entreprenant une guerre sainte. Ce sont les desirs, les souhaits, & les vœux de celui, qui avec la permission de vostre Bonté, se dit, non en termes de Cour, mais avec le langage du cœur,

DE VOSTRE MAIESTÉ,

Le tres-humble, & tres-obeissant fuiet, & seruiteur
tres-fidele, PAVL LE IEVNE, Procureur des
Missions de la Compagnie de IESVS en la Nouvelle
France.

you will know, SIRE, that you are a great King, who, while making Europe tremble, ought not to be held in contempt in America. If you consider the welfare of your State, your intelligence—which, at the age of twenty-four, perceives what many great Princes are blind to at fifty—will recognize how seriously the loss of so great a country will injure your Kingdom. I am dwelling too long on this matter for a Heart so royal, a Virtue so heroic, and a Generosity so magnanimous. The Queen, your highly-honored Mother, whose goodness is known beyond the Seas, has hitherto prevented the total ruin of New France, but has not set her free. She has delayed her death, but has not restored her to health and strength. That is reserved for Your Majesty, who, by saving the lives and property of your French Colony and the souls of a vast number of Nations, will oblige them all to entreat God to confer upon you the name of Saint, as he has conferred it upon your illustrious Ancestor, whose zeal you will imitate by undertaking a holy war. Such are the desires, the wishes, and the prayers of him who, with the permission of your Kindness, calls himself, not in Court-phrases, but in the language of the heart,

YOUR MAJESTY'S

Very humble and obedient subject and very faithful servant, PAUL LE JEUNE, Procurator of the Missions of the Society of JESUS in New France.

[1] Relation de ce qui s'est passé en la Mission des Peres de la Compagnie de IESVS, aux païs de la Nouvelle France, depuis l'Efté de l'année 1660. iufques à l'Efté de l'année 1661.

CHAPITRE I.

LA GUERRE DES IROQUOIS PLUS RUDE QUE IAMAIS.

DIEV se iouë de la fortune des hommes, comme le Pottier fait de fon argile: Il fait d'un prifonnier vn grand Roy: il renouë les Sceptres qu'il a [2] brifez: il couronne des testes, le mefme iour, qu'elles auoient prefenté le col à l'efpée d'un boureau. Ainfi Ezechias receut à mefme temps vne fentence de mort & de vie; il vit fes iours prolongez de quinze années, par celuy-mefme qui ne luy donnoit plus que douze heures de vie. Ainfi le Roy des Prophetes, & l'Apoftre des Gentils, témoignent d'eux-mefmes, qu'ils ont fouuent éprouué ces alternatiues de fortune; qu'ils n'ont iamais efté plus haut que dans leur baffeffe, & que leur force a pris fouuent naiffance dans leur foibleffe.

C'est l'eftat où nous nous fommes trouuez cette année; & nous pouuons bien dire, que iamais nous n'auons tant defefperé, iamais tant efperé du fuccés de nos affaires: nous nous fommes veus fur le bord [3] du precipice, & prefque en mefme temps, en

[1] Relation of what occurred in the Missions of the Fathers of the Society of JESUS in the countries of New France, from the Summer of the year 1660 to the Summer of the year 1661.

CHAPTER I.

THE IROQUOIS WAR FIERCER THAN EVER.

AS the Potter moulds his clay, so God moulds men's fortunes, making a great King of a prisoner, restoring the Scepter he has [2] broken, and crowning the head whose owner has, on that very day, offered his neck to the executioner's sword. So Ezechias received at the same moment a sentence of death and of life, and saw his days prolonged fifteen years by the very man who gave him only twelve hours to live. So even the King of the Prophets and the Apostle of the Gentiles bear voluntary witness that they often experienced these alternations of fortune, that they were never more exalted than when they were abased, and that their strength often sprang from their weakness.

Such is the condition in which we are situated this year; and we may well say that we have never been so hopeless, yet never so hopeful of success in our undertakings. We have found ourselves on the brink [3] of the precipice and, almost at the same time,

resolution d'y precipiter ceux qui nous y pouffoient: nous auons esté iufques aux abois, & à deux doigts de nostre ruine totale; puis tout d'un coup pleins de vigueur & de courage. En un mot, iamais nous n'auons esté plus foibles, & iamais plus puiffans. Commençons par le fuiet de nos craintes; & enfuite nous verrons le fondement de nos esperances.

Il femble que le Ciel ait voulu adoucir nos miferes, en nous les faifant préuoir, ou pluftoft, qu'il ait voulu nous difpofer à des maux reels, par des maux en figure. Le tremble-terre, arriué cet hyuer dernier à Montreal, a fait trembler les habitans par auance; il a fait redouter les mal-heurs, qui ont fuiuy ce funefte pronoftique: [4] Les voix lamentables, qui fe font fait entendre en l'air fur les Trois Riuieres, eftoient, peut-eftre, l'écho de celles des pauvres captifs qui ont esté enleuez par les Iroquois; & les Canots qui ont paru tout en feu, voltiger par le milieu des airs aux enuiron de Kebec, n'eftoient qu'un leger, mais veritable prefage, des Canots ennemis, qui ont rôdé nos coftes cet Efté, mettant le feu aux maifons, & destinant aux flammes quantité de prifonniers, qu'ils ont fait fur nous: dont les maux ont esté tels, qu'ils ont merité d'eftre pleurez par un enfant auant fa naiffance. Ces cris enfantins nous ont effrayez: quand il les pouffoit du fond du ventre de fa mere, d'où il eftoit prest de fortir; il marquoit fans doute, ceux que nous deuions pouffer du fond de la captiuité, où [5] nous allions entrer; & c'eftoit, pour l'Isle d'Orleans, un prefage des defaftres qui s'y deuoient commettre par les Iroquois: nous gemiffions auant le temps, par des fofpirs empruntez, la perte que nous deuions faire en cette Isle.

resolved to hurl over those who were pushing us into the abyss; we have been almost at our last gasp, and within two finger-breadths of total destruction, when suddenly we were filled with vigor and courage. In a word, we have never been weaker and never more powerful. Let us begin with the cause of our fears, and then we shall see the ground of our hopes.

It seems to have been Heaven's will to mitigate our distresses by making us foresee them — or, rather, to prepare us for real evils by showing us their symbols. The earthquake which occurred this last winter at Montreal made the settlers tremble in advance, causing them to dread the misfortunes which followed that baleful omen. [4] The doleful voices which made themselves heard in the air over Three Rivers, were perhaps the echo of those of the poor captives carried away by the Iroquois; and the Canoes that appeared to hover, all on fire, in mid-air about Kebec, were only a slight but truthful presage of the enemy's Canoes. These have prowled about our coasts this Summer, setting fire to houses and consigning to the flames many of our people who were taken prisoners, whose sufferings were such that they merited lamentation on the part of a babe yet unborn. These infant cries terrified us; when the child uttered them from the depths of its mother's womb, whence it was ready to come forth, they symbolized, without doubt, those that we were to utter from the depths of the captivity upon which [5] we were about to enter; and for the Island of Orleans they presaged the calamities destined to be visited upon it by the Iroquois. With borrowed sighs we bemoaned in advance the loss we were to suffer on that Island.

Enfin, la Comete, qui s'est fait voir icy, depuis la fin de Januier iusqu'au commencement de Mars, a esté bien-tost fuiue des malheurs, dont ces astres de mauuais augure font les auant-coureurs. Sa cheue-lure, qui tiroit vers le couchant, nous regardoit, & nous sembloit menacer des coups de verges, dont elle nous faisoit vne éclatante, mais fatale montre: Et si ce Phenomene vous a paru en France, où tout nage dans la paix, & dans la ioye, c'estoit vn messager que nous vous enuoyons de ce nouveau monde; [6] aussi alloit-il d'Occident en l'Orient, fuiuant le branle de la constellation de l'Aigle, à la teste de laquelle il paroissoit, quoy que d'un autre mouuement il tiraist vn peu vers nostre Nort; c'estoit, dis-ie, vn messager, mais qui ne portoit que de mauuaises nouuelles, & qui tout brillant qu'il parut, ne s'est fait voir que dans les tenebres de la nuit: presage trop clair de nostre deteil, & de nos tristes auantures. Car à peine eust-il cessé de se faire voir, que l'Iroquois, comme s'il eust esté d'intelligence avec cet Astre, parut de tous costez, comme vn torrent impetueux: & si l'an passé, il nous fit crier assez haut, pour estre entendus de France; il ne nous laisse plus à present que des larmes pour pleurer nos morts. Je n'entreprend donc pas de les décrire [7] par le menu, ny parcourir les terres que nos ennemis ont rôdées, ny les meurtres qu'ils ont faits depuis Tadoussac iusqu'à Montreal, c'est à dire en plus de cent lieux de païs; cette matiere n'est pas si agreable, qu'elle merite vn recit si exact; ce fera bien assez, pour faire connoistre nostre extremité, de representer en gros, & voir dans vn racourcy, ce qui nous a fait gemir plusieurs mois de fuite.

Finally, the Comet which was visible here, from the end of January to the beginning of March, was soon followed by the disasters of which those stars of evil omen are the forerunners. Its tail, extending westward, pointed toward us and seemed to threaten us with a flagellation, of which it was, to us, a brilliant but fatal portent. And, if that Phenomenon showed itself to you in France, where all bask in peace and joy, it was a messenger sent you by us from this new world; [6] and it did indeed move from West to East, following the flight of the constellation of the Eagle, at whose head it appeared, although by another movement it tended a little Northward from us. It was, I say, a messenger, but one which bore only evil tidings; and which, brilliant although it appeared, did not show itself except in the gloom of night,—a too clear omen of our mourning and of our sad fortunes. For scarcely had it ceased to be visible when the Iroquois, as if in collusion with that Star, appeared on all sides like an impetuous flood. If they last year made us cry out loudly enough to be heard in France, they now leave us naught but tears to shed for our dead. I shall not undertake, then, [7] a detailed account of our misfortunes; neither shall I enumerate the places where our enemy has made his inroads, nor describe the murders he has committed from Tadoussac to Montreal,—that is, within a territory of more than a hundred leagues. Those are matters not sufficiently pleasant to deserve a careful rehearsal; and it will amply suffice, for an understanding of our desperate straits, to represent in general, and review in epitome, what has made us groan for many consecutive months.

Ce fut vers la fin de l'Hyuer, que cōmencerent nos mal-heurs, quand vne troupe de cent soixante Iroquois ayant paru à Montreal, & ayant inopinément enuelopé treize François, qui fongeoient plus à leur trauail qu'à leur defenfe, ils les enleuerent fans coup ferir. Ce ne fut pas fans de grandes marques de leur manie enragée, que ces barbares [8] les menerent chez eux en triomphe; les vns ayant esté affommez par la gresle des coups de bastons, qu'ils ont receu à l'entrée du bourg, mourant sous le bois qui leur deuoit seruir de bucher; & leur rage dans ce rencontre, leur fut douce & misericordieuse, pour leur auoir esté precipitamment cruelle: d'autres ont esté brûlez avec les ceremonies ordinaires: barbare ceremonie! qui fait son ieu d'un enfer de tourmens, & qui trouue fuiet de rire, des pleurs lamentables d'un pauvre patient! Quelques-vns furent dispersez, pour gemir le reste de leurs iours, dans vne feruitude plus rude que la mort. Ce premier coup fut bien-toft fuiuy d'un second, qui ietta dix autres François du même Montreal, dans la même captiuité, par vne surprise presque [9] semblable: puis d'autres encore, & encore d'autres tomberent entre leurs mains; de sorte que pendant tout l'Esté, cette Isle s'est tousiours veüe gourmandée de ces lutins, qui tantost paroiffoient à l'orée du bois, se contentans de nous charger d'iniures; tantost se glissoient iusqu'au milieu de nos champs, pour y surprendre le Laboureur; tantost s'approchoient de nos maisons, ne cessant de nous vexer: & comme des harpies importunes, ou comme des oiseaux de proie, ils fondoient sur nous quand ils nous trouuoient en surprise, sans craindre d'estre pris.

Our misfortunes began toward the end of the Winter, when a band of a hundred and sixty Iroquois, appearing at Montreal and surrounding without warning thirteen Frenchmen, whose thoughts were more on their work than on their defense, carried them away without striking a blow. Not without signal proofs of their frenzied rage did those barbarians [8] conduct them home in triumph. Some were overcome by the shower of blows received on entering the village, and died under the weight of the cudgels that were to have served as their funeral pile, the enemy's wrath on this occasion being mild and merciful in its premature cruelty toward them. Others were burned with the usual ceremonies—barbarous ceremonies, which find their sport in a hell of torments, and cause for laughter in the pitiful tears of a poor sufferer; and still others were scattered, to spend the rest of their days groaning under a bondage more grievous than death. This first stroke was soon followed by a second, which, through a surprise nearly identical with the former one, consigned ten more Frenchmen, likewise from Montreal, to the same captivity. [9] Then others still, and yet again others, fell into their hands; so that, throughout the Summer, that Island has suffered constant hard usage from those wanton wretches. They would now appear at the edge of the woods, and content themselves with heaping abuse upon us; then they would steal into the very midst of our fields, to surprise the Husbandman; and again they would draw near our houses, harass us ceaselessly, and, like importunate harpies or birds of prey, pounce upon us whenever they found us off our guard, without fear of being captured themselves.

La bourgade des Trois Rivières n'a pas eu meilleur traitement: Le cœur luy faigne encore de la perte qu'elle a faite, presque en même temps, de quatorze François enlevez [10] tout à la fois, & d'une trentaine de Sauvages du pays des Poissons blancs nos alliés, qui allant en traite avec deux François dans les terres, firent rencontre de quatre-vingt Iroquois, contre lesquels ils se battirent vigoureusement, pendant deux fois vingt-quatre heures que dura ce combat, mais avec tant de chaleur, qu'ils se laissent percer de coups plutôt que de se rendre, aimant mieux se voir glorieusement ensevelis dans leur propre sang, que dans les feux des Iroquois. Les femmes mêmes ne cèdent pas aux hommes en courage; elles n'épargnent rien pour se faire tuer, plutôt que de tomber vivues entre les mains, qui leur devoient faire souffrir autant de morts, qu'ils leur donneroient de iours à vivre. Tous estoient animés par la vue [11] d'un des deux François, fils de Monsieur Godefroy, qui signala son courage, par une longue & généreuse résistance; il soutint le choc des ennemis avec une hardiesse, qui le faisoit paroître comme invulnérable, au milieu du feu continu que faisoient sur luy les ennemis, ne cessant d'encourager les siens, & par paroles, & par exemple; jusqu'à ce que tout couvert de playes, dont plusieurs estoient mortelles, il tomba sur son sang, & se traîna comme auoient fait les autres, à un tas de morts, pour rendre le dernier soupir entre les bras de ses généreux Compagnons. En ce combat, qui fut sanglant aux ennemis, puisque vingt-quatre y sont demeurés sur la place, tous nos Algonkins firent merveilles jusqu'au dernier soupir, & sans une [12] méintelligence qui

The settlement of Three Rivers received no better treatment, and its heart is still bleeding over the twofold loss it sustained, almost on the same day—that of fourteen Frenchmen, who were carried away [10] in a body; and that of thirty Savages from the country of the Poissons blancs, our allies. These Savages, going inland on a trading expedition with two Frenchmen, encountered eighty Iroquois, and fought them stoutly for twice twenty-four hours—the total duration of this engagement; and they fought with such ardor that they suffered themselves to be riddled with bullets rather than surrender, preferring a glorious death in their own blood to one in the fires of the Iroquois. Even the women were no whit inferior to the men in courage, sparing no effort to secure their own death, rather than fall alive into hands that would surely have made them suffer as many deaths as they were given days to live. All were stirred to emulation at sight [11] of one of the two Frenchmen, son of Monsieur Godefroy, who signalized his courage by a long and brave resistance. He bore the enemy's assault with a boldness that made him appear as if invulnerable, in the midst of the constant fire directed upon him by the foe. He ceased not to encourage his followers both by word and by example, until, all covered with wounds, of which many were mortal, he sank in his own blood and dragged himself, as the others had done, to a heap of dead bodies, there to draw his last breath in the arms of his brave Companions. In this engagement, which was a bloody one for the enemy, since twenty-four of their number were left on the field, all our Algonkins showed marvelous courage to the very last; and had it not been for a [12] misunder-

se trouua entre les Chefs, la victoire leur fust sans doute demeurée.

La nouuelle de cette défaite fut peu après portée aux Trois Riuieres, par vn des prisonniers qui s'échapa de la captiuité & des feux. C'estoit mal fur mal, & douleur sur douleur pour ces pauvres habitans, qui pendant tout l'Efté n'ont pas esté plus en repos que ceux de Montreal, estant obligez de voir enleuer à leurs yeux, & quelquefois aux portes de leur bourg, tantost des hommes, tantost des enfans, sans pouuoir faire autre chose, que de donner des larmes sur la misere de ces pauvres captifs.

Le mal n'a pas esté si long à Kebec, mais plus violent & plus sensible, & nous y auons fait vne perte plus grande incomparablement, [13] que toutes celles qui ont precedé; c'est en la personne de Monsieur de Lauzon Seneschal de cette nouuelle France, homme de cœur & de resolution, rompu dans les guerres de ce païs-cy, sur qui nous fondions vne bonne partie de nos esperances, pour la destruction de l'Iroquois. Il y a plus de trente ans que Monsieur son Pere ne cesse d'immoler ses soins, pour l'établissement de ces nouuelles terres; il y perdit l'an passé vn de ses enfans, en voicy encore vn, qui donne sa vie pour la conseruation d'un païs, que le pere auoit, en quelque façon, fait naître. Ce braue ieune-hôme n'en pouuoit voir la destruction, ny la desolation generale, qu'y caufoit l'ennemy, par les meurtres & par les embrasemens, sans estre piqué d'un genereux desir de luy dōner la chasse, [14] pour sauuer le reste des François, qui estoient dans le danger: il monte en chaloupe luy huitième, & s'estant approché d'une maison située vers le milieu de l'Isle d'Orleans, dans

standing between the Chiefs, the victory would have doubtless been theirs.

News of this defeat was soon afterward carried to Three Rivers by one of the prisoners, who escaped from captivity and the flames. Calamity was heaped upon calamity, and woe upon woe, for those poor settlers, who, all Summer long, enjoyed no more repose than the people of Montreal, were forced to witness the abduction—before their very eyes, and sometimes at the very entrances of their village—now of men, now of children, without being able to do anything but shed tears over the distress of those poor captives.

At Kebec the affliction was not of such duration, but was more violent and more keenly felt, for we suffered a loss here incomparably greater [13] than all the preceding ones, in the person of Monsieur de Lauzon, Seneschal of this new France—a man of courage and resolution, trained in the wars of this country, and one on whom we largely based our hopes for the destruction of the Iroquois. For more than thirty years Monsieur his Father has been ceaselessly devoting his energies to the settlement of these new domains. Last year he lost one of his children here, and now the second one has given his life for the preservation of a country which, in some measure, owes its birth to his father. This gallant young man could not witness the destruction and general desolation caused by the enemy's fire and sword, without being stirred by a generous desire to hunt down the foe, [14] in order to save the rest of the French who were in danger. Embarking in a shallop with seven men, he approached a house situated about the middle of the Island of Orleans; for

laquelle les Iroquois s'estoient mis en embuscade, il fallut en venir aux mains. Il y auoit sur le riuage vn gros rocher, qui pouuoit seruir de bouleuart à ceux qui s'en feroient emparez les premiers; dequoy s'apperceuant bien les ennemis, ils prennent chacun, deux ou trois pieces de bois, & les ioignant ensemble, les portent deuant eux comme des mantelets à l'épreuve des grands coups de fusil, que nos François déchargeoient continuellement sur eux; mais ils ne les pûrent empêcher de se saisir de ce poste auantageux, d'où comme d'une tour dressée tout à dessein, ils auoient [15] sous leurs fusils, & à leur commandement la chaloupe, qui par mal-heur s'estant échouée sur le costé qui regardoit ce rocher, presentoit tout son flanc à découuert aux Iroquois, & leur mettoit en veüe, ceux qui s'en deuoient seruir comme d'un retranchement.

Alors le combat commença tout de bon, par les décharges qui se faisoient de part & d'autre. Mais que pouuoient faire nos gens, qui n'estoient que huit contre quarante, & tous découverts, contre ces furieux gabionnez derriere leur rocher? Reconnoissans donc bien, qu'ils n'auoient de defense qu'en leur courage, & que l'extremité où ils se voyoient, les obligeoit de songer plus au salut de leur ame, qu'à la seureté de leur corps; Ils commencerent l'attaque par la priere [16] publique, qu'ils firent par trois fois; pendant que les ennemis, qui sentoient bien leur auantage, & qui se tenoient desia victorieux, leur firent trois sommations de se rendre, faisant mille belles promesses de la vie.

Mais Monsieur le Seneschal, preferant vne glorieuse mort à vne honteuse captiuité, refusa tous ces

there the Iroquois had stationed themselves in ambush, and it was necessary to engage them there. On the shore there was a large rock that could be used as a means of defense by those who should first seize it. The enemy, well aware of this, took each two or three pieces of wood which they joined together and bore in front of them as mantelets, thus sheltering themselves from the hot fire constantly leveled at them by the French. But the latter could not prevent them from seizing this advantageous position, from which, as from a fortress purposely erected, they had [15] within range of their muskets and under their control the shallop. By ill luck, it had run aground on the shore facing this rock, and presented its flank unprotected to the Iroquois, exposing to their view those to whom it ought to have served as a bulwark of defense.

Then the fight began in good earnest, with a discharge of musketry on each side. But what could our men do, only eight in number against forty, and utterly without cover, while those furious demons were ensconced behind their rock? Fully recognizing, accordingly, that they had no defense but that which lay in their own courage, and that their desperate situation obliged them to take thought for their spiritual rather than their bodily salvation, they began the attack by joining in prayer, [16] repeating the ceremony three times, while the enemy—fully conscious of their advantage, and already regarding themselves as victorious—thrice summoned them to surrender, making them a thousand fine promises of life.

But Monsieur the Seneschal, preferring a glorious death to a shameful captivity, refused to hold any

pourparlers, & ne répondoit à ces semonces, que par la bouche de son fusil; & comme il s'y comportoit le plus chaudement de tous, aussi fut-il le premier tué: & peu après luy, les autres François, sur lesquels l'ennemy faisoit sa décharge en toute assurance, estant couuert de ce gros rocher. Il n'en demeura qu'un en vie, mais blessé au bras & à l'épaule, & mis hors de combat; il fut pris, & mené par les vainqueurs dans leur pays, pour y estre [17] la victime de leur fureur, & de leur cruauté.

Quand ces tristes nouvelles, que nous auons sceues par un captif François, échappé des mains des Iroquois, nous furent apportées, on ne peut croire les regrets qu'eurent nos habitans, de la perte de leur Seneschal, qu'ils aimoient uniquement, & qui faisoient tant d'estat de son courage, qu'au moindre signal qu'il donnoit, ils estoient tous en armes à ses costez, pour le suivre par tout: il les gagnoit par une certaine familiarité, avec laquelle il s'accommodoit à tous, en sorte qu'ils estoient ravis de combattre sous un Chef, dont ils faisoient une estime merueilleuse, & avec raison.

Monsieur le Duc d'Espernon l'auoit considéré en France, puisqu'à [18] l'âge de dix-neuf à vingt ans, sortant de l'Academie, il l'auoit honoré de l'Enseigne Colonelle du Regiment de Nauarre; dans lequel, & dans celui de Picardie, ayant seruy en Flandres trois ou quatre campagnes, il ne voulut point se separer de Monsieur son Pere, que le Roy enuoyoit Gouverneur en la Nouvelle France; où ce braue Gentilhomme a rendu des preuues de sa vertu, donnant des marques de sa generosité iusques au dernier soupir.

parley with them and answered their invitations only through the mouth of his musket. As he showed the greatest ardor of all, so he was the first to be killed. The other Frenchmen fell soon after, the enemy keeping up their fire upon them in full security from the shelter of the great rock. When only one was left alive,—and he wounded in the arm and shoulder and disabled for resistance,—he was seized and led away by the conquerors to their own country, there to become [17] the victim of their fury and cruelty.

When this sad news, which we learned from a French prisoner who made his escape from the Iroquois, was brought to us, our people were filled with incredible grief at the loss of their Seneschal, whom they dearly loved, and whose courage they held in such high esteem that, at his slightest signal, they would all rally to his side in arms, ready to follow him anywhere. He won them by a certain familiarity with which he adapted himself to all classes, so that they were delighted to fight under a Leader for whom they felt an extraordinary but well-founded esteem.

Monsieur the Duke d'Espernon had esteemed him highly in France, [18] having honored him, upon his leaving the Academy at the age of nineteen or twenty, with the Ensigncy to the Colonel of the Navarre Regiment—in which, and in that of Picardy, he served three or four campaigns in Flanders. Afterward, he was unwilling to separate from Monsieur his Father, whom the King sent as Governor to New France; and there this gallant Gentleman furnished proofs of his noble qualities, giving evidences of his courage up to his very last breath.

En fuite de cette nouvelle, le desordre se mit de tous costez, & le découragemēt laissoit presque tout en proye à l'ennemi, qui cōme maistre de la campagne, brûloit, tuoit, & enleuoit tout avec impunité.

Si nous voulions retourner aux Trois Riuieres, nous aurions dequoy [19] grossir ce Chapitre, puisque nos ennemis y retournent à diuerfes reprises, & nous fournissent de tristes memoires, par les enleuemens reſterez, & par les meurtres presque iournaliers, qui rendront ce seiour plus dangereux que les coupe-gorges, où l'on ne peut s'arrester sans danger. Passons-le donc, & remontons encore vne fois à Montreal, pour y voir la catastrophe de cette funeste tragedie; *Plorabant Sacerdotes Ministri Domini*. C'estoit trop peu pour nostre mal-heur, que tous les estats, toutes les conditions, tous les âges, & tous les sexes, eussent esté cette année, les victimes immolées à la fureur de nos ennemis; il falloit, pour mettre le comble à nos infortunes, que l'Eglise eust part à ces sanglans sacrifices, & qu'elle mélast son sang [20] avec nos larmes, par le massacre d'un de ses Ministres sacrez.

C'estoit un honneste Ecclesiastique de Montreal, nommé Monsieur le Maistre, homme également zelé & courageux pour le salut des ames, & qui faisoit tant d'estat de la mort du feu Pere Garreau, tué par les Iroquois, lors qu'il alloit en mission vers les Outaouak, qu'il s'estimoit heureux, que ses os fussent mélez avec ceux de ce Martyr de Iesus-Christ, ainsi qu'il auoit coustume de le nommer. Il semble que des souhaits si saints ne deuoient pas estre sans effet, aussi a-t'il esté tué par les mêmes ennemis, & il a eu Montreal pour même tombeau. Ce fut dans le mois de Septembre, que ce bon Prestre tenant

Following on these tidings there came disturbances on all sides, and discouragement made almost everything a prey to the enemy, who, as masters of the field, everywhere burned, killed, and kidnapped with impunity.

If we had a mind to return to Three Rivers, we would find material for [19] enlarging this Chapter, as our enemies return thither again and again and furnish us sad accounts by the repeated kidnappings and almost daily murders, which will render that place more dangerous than the haunts of cut-throats, where one cannot pause with safety. Let us pass it, then, and go up once more to Montreal to witness the catastrophe of this fatal tragedy. *Plorabant Sacerdotes Ministri Domini*. It did not suffice for our misfortune that all states, conditions, and ages, and both sexes, had this year fallen victims to our enemy's fury; to crown our afflictions, the Church was forced to share in these bloody sacrifices, and, [20] by the violent death of one of her consecrated Ministers, to mingle her blood with our tears.

He was a worthy Ecclesiastic of Montreal, Monsieur le Maistre by name, a man as zealous as he was courageous for the salvation of souls; and one who so emulated the late Father Garreau's death,—who was killed by the Iroquois, on his way to the Outaouak as missionary,—that he deemed himself happy if he could mingle his own bones with those of that Martyr for Jesus Christ, as he was wont to call him. It seemed as if desires so holy could not remain without result; and so he was killed by the same enemy, and likewise had Montreal for a grave. It was in the month of September that this good Priest, while he was bearing company to eight men engaged in

compagnie à huit hommes qui scioient des bleds, & s'estant vn [21] peu retiré d'eux pour reciter son Office plus paisiblement, receut soudain vne décharge de fusils, dont il ressentit plustost le mal, qu'il n'en connut la cause. Se trouuant blessé à mort, il fut rendre l'ame aux pieds des François, qui se trouuerent incontinent chargez de toutes parts, & inuestis de cinquante Iroquois, qui fortant du bois, comme des Lions de leur cauerne, ietterent d'abord vn des François mort par terre, en prirent vn second en vie, bien resolu de n'en laisser échaper aucun; mais les six autres qui restoient, mirent aussi-tost la main à l'épée, & se maniant à droit & à gauche avec vn grand courage, se firent iour au trauers de ces cinquante ennemis, & se sauuerent dans vne maison voisine. Les Iroquois estant ainsi demeurez [22] maistres du champ de bataille, qu'on ne leur disputoit pas, conuertirent leur rage contre les morts, puisqu'ils n'auoient pû faire dauantage sur les viuans. Ils se ietterent donc sur Monsieur le Maistre, luy couperent la teste, & ioignant la raillerie à la cruauté, ils luy osterent sa sotane, dont vn d'eux se reuestit, marchant pompeusement, couuert de cette precieuse dépotuille, à la veuë de Montreal, qu'il brauoit avec vne insolence tout à fait barbareſque.

Voila en peu de paroles, la fuite de nos maux; mais ce n'est pas la fin: nous ne prophetifons que trop vray; & si l'an passé nous crions si haut, dans la preuoyance des mal-heurs que nous apprehendions, *timor quem timebamus, euenit nobis*: nostre prophetie ne s'est [23] trouuée que trop veritable, par la prise de plusieurs enfans, par le massacre de tant d'hommes, d'un Seneschal, d'un Prestre; enfin par

reaping grain, having retired a [21] little distance from them to recite his Office more in quiet, suddenly received a discharge of musketry, the injuries from which he felt before knowing their cause. Finding himself mortally wounded, he went to breathe out his soul at the feet of the Frenchmen, who immediately saw themselves attacked on all sides, and surrounded by fifty Iroquois. The latter, issuing from the woods like Lions from their caves, laid one of the Frenchmen dead on the ground at the first onset, captured another alive, and were fully determined to let none of them escape. But the six who remained straightway put hand to sword, and, laying about them to right and left with great courage, cut their way through these fifty foes, and escaped to a neighboring house. The Iroquois, thus left [22] undisputed masters of the battle-field, directed their wrath against the dead, since they had been unable to accomplish more against the living. Pouncing, accordingly, on Monsieur le Maistre, they cut off his head, and, uniting mockery with cruelty, stripped off his cassock, which one of their number donned. Clothed in this precious spoil, he paraded pompously in sight of Montreal, braving the town with an insolence truly barbaric.

Such, in a few words, has been the course of our afflictions; but the end is not yet. We prophesy only too truly; and, if during the past year we have cried out so loudly in our prevision of the misfortunes we dreaded,—*timor quem timebamus evenit nobis*,—our prophecy has [23] proved only too true, by the kidnapping of many children, by the slaughter of so many men, including a Seneschal and a Priest, and finally by the death of a hundred and fourteen per-

la mort de cent quatorze perſonnes, que nous auons perduës en peu de mois, dont il y a plus de ſoixante & dix François. Cette année merite d'eſtre miſe au nombre des mal-heureuſes, & des funeſtes; & les ſuiuantes verroient bien-toſt le tombeau d'un beau & grand païs, ſi le Roy, qui ne cede ny en pieté, ny en generoſité, ny en puiffance, à aucun des Monarques, qui ont fait reconnoiſtre Ieſus-Chriſt dans les Indes, n'auoit pris reſolution de faire de ſa Nouvelle-France, un païs de conqueſte.

sons—more than seventy of whom were French—all lost within a few months. This year deserves to be included among the disastrous and fatal years; and the next few would witness the extinction of a fine large dominion, had not the King—who is inferior neither in piety, in magnanimity, nor in might to any of the Monarchs who have caused Jesus Christ to be acknowledged in the Indies—resolved to make of his New France a land of conquest.

[24] CHAPITRE II.

POURPARLER DE PAIX AVEC QUELQUES IROQUOIS.

IE ne ſçay ſi ie dois commencer ce Chapitre, par vn trait d'vn des plus anciens Peres de l'Eglife, qui dit, que pourueu que nous mettions tous nos mal-heurs en depoft entre les mains de Dieu, & que nous le chargions de nos miferes, il ne manquera pas de tirer le bon-heur de nos infortunes, l'abondance, de nos pertes; & la vie, de noſtre mort: *Satis idoneus patientia ſequeſter Deus; ſi iniurias depofueris penes eum, ultor; ſi damnum, reſtitutor; ſi mortem, reſuſcitor.* Qui iettera la veuë ſur le Chapitre precedent, & ſur le titre de celui-cy, [25] iugera d'abord, que nos orages vont ſe calmer, & que la Main toute-puiſſante, qui nous a frappez ſi rudement, va mettre l'appareil à nos playes, pour nous faire eſperer la vie, après tant de coups de mort, que nous auons receus; *ſi mortem, reſuſcitor.*

Neantmoins, ſi ce commencement de bonace, qui ſemble paroître par des pourparlers de paix, ne nous venoit pas du coſté de nos ennemis, & ennemis Iroquois, nous croirions que nos eſperances ſeroient affez bien appuyées; mais nos propres experiences ne nous font que trop ſçauans; & nous n'auons eſté que trop ſouuent ioüez, pour nous fier à la parole de ceux, qui ne l'ont iamais gardée, & pour ne pas craindre quelque ſoupleſſe, en vne Nation la plus décriée de [26] toutes, pour ſes fourbes continuelles. Les Iroquois crient, la paix, la paix; & à meſme

[24] CHAPTER II.

PEACE PARLEY WITH CERTAIN IROQUOIS.

PERHAPS I ought to begin this Chapter with an extract from one of the oldest Fathers of the Church, who says that, provided we entrust all our ills to God, and lay our afflictions upon him, he will not fail to draw happiness out of our misfortunes, abundance out of our losses, and life out of our death. *Satis idoneus patientiæ sequester Deus; si injurias deposueris penes eum, ultor; si damnum, restitutor; si mortem, resuscitator.* He who glances at the preceding Chapter and at the title of this one [25] will at first think that our storms are about to subside, and that the all-powerful Hand which has dealt us such hard blows is going to dress our wounds, in order that we may hope for life after receiving so many strokes of death,—*si mortem, resuscitator.*

Yet, if this beginning of tranquillity, whose appearance seems to be indicated by peace parleys, did not come from our enemies, and our Iroquois enemies at that, we might think our hopes fairly well founded; but our own experiences make us only too wise, and we all have been too often deceived to trust those who have never kept their word, and not to fear some trickery on the part of a Nation the most infamous of [26] all for its continual rascalities. The Iroquois cry, "Peace, peace!" and at the same time is heard the cry of "Murder!" Peace is proclaimed at Montreal, and war is in progress at Kebec and

temps on crie au meurtre. La paix se publie à Montreal, & la guerre se fait à Kebec, & aux Trois Riuieres; Montreal mesme est vn theatre, où la paix, & la guerre iotient leur perfonnage en mesme temps, puisque nous y receuons dans nos maisons, ceux qui nous tuent dans nos deserts; & nous voyons nos Prestres, & nos habitans massacrez par ceux qui protestent qu'ils sont nos bons amis.

Ce fut dans le mois de Iuillet, au plus fort de nos desastres, que parurent, au dessus de Montreal, deux Canots d'Iroquois, qui portans vn pauillon blanc, vinrent hardiment, sous les auspices de cet étendart, se mettre entre nos mains, [27] comme si les leurs n'estoient pas encore teintes de nostre sang: Il est vray qu'ils auoient vn passeport avec eux, qui leur leuoit toute crainte, & qui les pouuoit faire passer par tout avec assurance; c'estoit quatre François captifs, qu'ils nous venoient rendre, pour caution de leur sincerité. Ils demandent à parler d'affaires, se disant deputez de la part des Oiogoenhronnons, & des Onnontagehronnons, dont ils portoient les paroles. De fait, le Chef de cette Ambassade estoit vn des plus considerables Capitaines d'Oiogoen, homme qui nous paroissoit amy, du temps que nous estions chez les Iroquois; & c'est chez luy que logeoient nos Peres, quand ils cultiuoient dans son bourg, cette Eglise naissante. On luy donne iour [28] pour parler, & cependant on le receut, comme s'il eust esté innocent de tous les meurtres, qui venoient de se commettre en toutes nos habitations.

Le iour venu, il étala vingt beaux prefens de porcelaine, qui parloient plus eloquemment que luy, quoy qu'il ne laissast pas de haranguer de bonne

Three Rivers. And even Montreal is a stage where peace and war play their parts both at the same time; for we there receive into our houses those who slay us in our clearings, and see our Priests and habitants slaughtered by those who protest that they are our good friends.

In the month of July, at the height of our disasters, there appeared above Montreal two Canoes manned by Iroquois who, bearing a white flag, came boldly under shelter of that standard, and put themselves in our hands, [27] as if their own had not been still stained with our blood. It is true, they had with them a passport that relieved them of all fear, one which could have procured their passage anywhere with safety—namely, four French captives, whom they were bringing back to us as a pledge of their sincerity. They asked a hearing on matters of moment, saying that they were envoys from the Oiogoenhronnons and the Onnontagehronnons, on whose behalf they were empowered to speak. The Chief of this Embassy was, indeed, one of the principal Captains of Oiogoen, a man who appeared to be our friend when we were in the Iroquois country, and in whose hut our Fathers lodged while they fostered that infant Church in his village. A day was assigned him [28] for speaking, and meantime he was received as if he had been guiltless of all participation in the murders that had just been committed throughout our settlements.

The day arriving, he brought forth twenty fine presents of porcelain which spoke more eloquently than he himself, although he did not fail to make a creditable harangue, and to expound all the motives of his Mission with intelligence. This aimed

grace, & de deduire tous les points de son Ambassade, avec esprit; il butoit, sur tout, à obtenir la liberté de huit Oïgoenhronnons, ses compatriotes, détenus à Montreal, depuis l'an passé; & c'estoit là le plus important de sa commission. Pour mieux nous fléchir à relâcher ces prisonniers, il brisa les liens des quatre François qu'il auoit amenez, & promit la liberté des autres, qui restoient chez les Onnontagehronnons, [29] au nombre de vingt, & plus, nous assurant de la bonne volonté de cette Nation envers nous, nonobstant tous les actes d'hostilité commis les deux dernières années. Son discours, conçu en bons termes, fut accompagné de bien des ceremonies.

Premièrement, il fit vn present pour rendre au Ciel son Soleil, qui s'estoit éclipsé depuis les guerres, dont cet Astre n'auoit pû voir les mal-heurs: il s'estoit (disoit-il) comme retiré, de peur d'éclairer tant d'inhumanitez, dont les armes font ordinairement accompagnées.

Après auoir parlé pour le Ciel dans son premier present, il fallut s'employer pour rétablir la terre, toute renuerfée par les defordres des combats; cela se fit par vn present, [30] qui applanit, à mesme temps, la riuere: il en arrache tous les rochers: il égale tous les fauts, pour établir vn commerce facile des vns aux autres.

Vn troisiéme present couure le sang répandu, & fait reuiure tous les morts.

Vn autre nous remet l'esprit, que nous auions perdu dans les troubles passez: vn autre nous rend la voix, & purge tous les conduits des organes, afin que nous n'ayons plus que de douces paroles: & pour nous faire voir, avec quelle sincérité il veut lier avec

especially to secure the liberation of eight Oiogoehronnons, countrymen of his, who had been in custody at Montreal for the past year; and this was the most important part of his commission. The better to induce us to release these prisoners, he broke the bonds of the four Frenchmen whom he had brought with him, and promised the liberation of the others still remaining among the Onnontagehronnons, [29] to the number of twenty and over, assuring us of that Nation's good will toward us, despite all the acts of hostility committed during the last two years. His speech, couched in good language, was accompanied by many formalities.

First, he made a present to restore the Sun to the Heavens, it having kept itself in eclipse during the wars, whose woes that Celestial body had been unable to contemplate; it had (as he said) retired, so to speak, for fear of giving light to so many inhuman deeds wherewith warfare is commonly attended.

After speaking for Heaven in offering his first present, his next duty was to exert himself for the earth's restoration, wholly upset as it was by the disturbances of war. This he accomplished with a present [30] which, at the same time, made smooth the course of the river, clearing away all its rocks, and leveling out all its rapids, in order to establish a ready intercommunication.

A third present covered up the blood that had been shed, and raised all the dead to life.

Another restored our spirits, which we had lost in the past disturbances. Another gave back our voices, and cleared all the passages of the vocal organs, that we might have naught but pleasant words. And, to show us how sincerely he desired

nous: Voila, dit-il, en presentant vn grand & large collier, voila pour attirer le François chez nous, afin qu'il retourne sur sa natte, qu'on luy a conseruée à Gannentaa, où est encore sa maison qu'il habitoit, [31] quand il demeueroit avec nous: son feu n'a pas esté éteint depuis son depart; & ses champs, que nous auons cultiuez, n'attendent que sa main, pour y cueillir vne riche moisson; il fera reuiure la paix chez nous par son seiour, comme il en auoit banny tous les maux de la guerre. Et pour bien cimenter cette alliance, & nous vnir si fortement ensemble, que le demon, ialoux de nostre bon-heur, ne puisse plus trauerfer nos bons desseins; nous demandons que les saintes filles viennent nous voir, tant celles qui prennent soin des malades, que celles qui vacquent à l'instruction des enfans (il entend parler des Religieuses Hospitalieres, & des Vrfulines;) nous leur dresserons de grandes cabanes, & les plus belles nattes du pais sont destinées [32] pour elles; qu'elles n'apprehendent point les courans d'eau, ny les faults, car nous les auons tous ostez, & nous auons rendu la riuere si vnue, qu'elles pourront bien, elles-mesmes, mettre la main à l'auiron, sans peine, & sans crainte. En suite, il fit vn grand recit des commoditez que ces bonnes Religieuses trouueroient en leur pais; il n'oublia point d'étaler l'abondance du bled d'Inde, des fraises, des meures sauuages, & des autres fruits de cette forte, qui passoient dans son discours, pour le plus excellent apast qui pût les attirer à cette expedition.

Les gestes, & les postures, dont il assortit deux presens, qu'il fit pour cela, montroient bien, que c'estoit plustost par galanterie, qu'il en vfoit ainsi, que dans l'esperance [33] d'en venir à l'execution.

our alliance, "Behold," said he, presenting a collar of great size and width, "that is to invite the Frenchman to our country, in order that he may return to his mat that has been kept for him at Gannentaa, where still stands his house in which he lived [31] when he dwelt among us. His fire has not gone out since his departure, and his fields, which we have tilled, only wait for his hand to reap a rich harvest. He will revive peace among us by his presence, just as he banished all the ills of war. And to cement this alliance closely and unite us so firmly together that the evil one, jealous of our happiness, can never more thwart our good purposes, we ask for a visit from the holy maidens, both those who care for the sick and those who occupy themselves in teaching the children." (He meant the Hospital and Ursuline nuns.) "We will build them some large cabins, and the finest mats in the country are set apart [32] for their use. Let them have no fear of currents or falls, for we have removed all these, and have made the river so even that they will be well able themselves to ply the paddle without difficulty and without fear." Then he gave a long account of the conveniences that these good Nuns would find in his country, not forgetting to set forth the abundance of Indian corn, strawberries, blackberries, and other similar fruits, which were represented in his speech as the most tempting bait that could lure them upon this expedition.

The gestures and attitudes wherewith he selected two presents which he offered with this invitation, showed plainly that he gave them rather through gallantry than in the hope [33] of attaining his end.

But the last word, which he delivered in a more

Mais la dernière parole qu'il porta, d'un ton plus sérieux, estoit une demande d'importance, qui ne devoit pas souffrir de refus: Il faut, dit-il, qu'une Robe noire vienne avec moy; sans cela, point de paix, & la vie de vingt François captifs à Onnontagué, est attachée à ce voyage: en disant cela, il produisit le fétuillet d'un lièvre ne sçay quel Lièvre, à la marge duquel, les vingt François avoient écrit leurs noms, pour donner créance à cette Ambassade.

Après avoir parlé, il nous presenta les quatre François qu'il mettoit en liberté, & qui nous raconterent le bon accueil qu'ils avoient reçu des Onnontagéhonnons, & le bon traitement qu'ils faisoient à ceux qui estoient réservés [34] à Onnontagué; qu'au reste, ces pauvres François nous supplioient à jointes mains, d'avoir pitié d'eux; que nous n'auions rien à craindre de la part de ces peuples, dont ils estoient si caressez; & qu'ils nous conjuroient d'envoyer un Père, au plutôt, pour rompre leurs liens, & les délivrer des feux auxquels, sans cela, ils estoient irrévoquement destinez.

De plus. Ils adouestoient que ces Iroquois n'estoient plus Iroquois, que le bourg tenoit plus du Chrétien que du Sauvage; qu'un des plus considérables a soin de sonner tous les matins une cloche, pour assembler les François, & les Sauvages aux prières, qui se font tous les iours; qu'on y parle publiquement & avantageusement de la Foy, que même ces François [35] captifs, ont la liberté de baptiser les enfans, dont quelques-uns sont allés au Ciel après le saint Baptême, par des routes bien peu esperées.

Tout cela, joint à ce que l'Ambassadeur venoit de dire, mettoit nos François bien en peine, & fit long-

serious tone, was a request of importance, and not such as to admit of refusal. "A black Gown," said he, "must come with me. Otherwise, no peace; and the lives of twenty Frenchmen, in captivity at Onnontagué, depend on this journey." Saying this, he produced a leaf from some Book or other, on the margin of which the twenty Frenchmen had written their names in guaranty of the Embassy's good faith.

After speaking, he presented to us the four Frenchmen, whom he set free, and who told us of the kind reception they had met with at the hands of the Onnontagehronnons, and the good treatment accorded by the latter to those who were detained [34] at Onnontagué. They added that these poor Frenchmen implored us with clasped hands to take pity on them; that we had nothing to fear from those people, by whom they were so kindly treated; and that they conjured us to send a Father, at the earliest moment, to break their bonds and deliver them from the fires to which they were otherwise irrevocably destined.

Moreover, they added that those Iroquois were no longer Iroquois; that the village contained more of the Christian than of the Savage element; that one of the chief men took pains to ring a bell every morning for calling together the French and the Savages to prayers, which were held every day; that the people there talked openly and favorably of the Faith; and that even these French [35] captives were at liberty to baptize the children — some of whom had, after holy Baptism, gone to Heaven by ways very little expected.

All this, taken with what the Ambassador had just said, caused our French people much perplexity, and made them deliberate a long time what resolution to

temps balancer quelle resolution ils prendroient, se voyans reduits aux dernieres extremités, ou de laisser mettre au feu vingt pauvres François, qui crient misericorde; ou bien de s'exposer de nouveau, à la perfidie de ces traîtres, dont on a toujours esté trompé; qui d'ailleurs demandent la paix les armes à la main, & lors même qu'ils en parlent, font par tout une sanglante guerre. On craint, dans ce rencontre, d'estre trop lâches, ou trop cruels. C'est [36] lâcheté de n'oser refuser à des fourbes, des demandes ridicules; c'est cruauté, d'entendre les derniers cris de vingt pauvres victimes, sans les secourir.

La réponse qu'on fit à Montreal à ces pressens, fut, qu'il falloit qu'Onnontio (ainsi nomment-ils Monsieur nostre Gouverneur) en eust connoissance, & que pendant qu'on iroit luy porter ces nouvelles, les Ambassadeurs pourroient, en toute assurance, rester dans le fort de Montreal; à quoy ils s'accorderent librement.

SECTION I. MISSION RENOUVELLÉE AUX IROQUOIS.

ON vint donc en diligence à Kebec, pour faire sçavoir ce qui [se] passoit à Montreal. La desolation [37] y estoit pour lors si generale, à cause du sang, qui couloit de tous costez, & des maisons brûlées par les ennemis, dont les restes fumoient encore; qu'à cette nouvelle, on fut contraint de faire, comme font ceux qui se noyent: ils se prennent à tout ce qu'ils rencontrent, iusques à un fer tout rouge, s'il se presentoit; ou comme les mariniers, qui par l'effort de la tempeste, ayant perdu leur route, ou leur timon, s'abandonnent au gré des vents, sans examiner s'ils leur sont favorables, ou s'ils leur sont contraires.

adopt; for they found themselves absolutely constrained either to allow the burning of twenty poor Frenchmen, who were crying for mercy, or else to expose themselves again to the faithlessness of those traitors, who had always betrayed us. Moreover, they were seeking peace with arms in their hands; and, at the very moment when they were discussing its terms, were carrying on a bloody warfare all about us. Under these circumstances we feared to be either too timid or too cruel. It was [36] timidity not to dare refuse absurd demands of knaves; it was cruelty to hear the last cries of twenty poor victims, without going to their rescue.

The reply made at Montreal to these presents was that Onnontio (thus they designate Monsieur our Governor) must be informed of the matter, and that, while messengers went to bear him these tidings, the Ambassadors could, with entire safety, remain in the fort of Montreal. To this they willingly agreed.

SECTION I. THE MISSION TO THE IROQUOIS RENEWED.

ACCORDINGLY, messengers came in haste to Kebec, to convey information of what was occurring at Montreal. The desolation [37] was then so general here—blood having been shed on all sides, and the enemy having burned down houses, the ruins of which were still smoking—that we were compelled, on receiving this intelligence, to follow the example of drowning men who clutch at every object they meet, even at a red-hot iron if it should offer; or of sailors who, losing their course or their rudder in the violence of the storm, let themselves drift at the mercy of the winds, without considering whether they are favorable to them, or otherwise.

Tous les François s'affembloit, pour opiner sur les propositions de l'Ambassade. Ils sçauent bien que les Iroquois sont naturellement fourbes; que cette paix n'est qu'une fuite de leur ancienne pratique, [38] & un nouveau jeu, dont ils nous amusent; que ce n'est qu'une Nation ou deux, qui nous recherchent; que les trois autres, sur tout les Agniehronnons, qui sont les plus redoutables, ne nous feront pas meilleure composition; qu'au contraire, piquez de jalousie, ce traité de paix les irritera davantage; ils entreprendront tout de bon nostre ruine. On dit qu'il faut auoir la paix avec tous les Iroquois, ou point du tout, parce qu'estant tous semblables, nous ne les reconnoissons pas, & nous n'oserons frapper sur aucun, de peur de frapper nostre amy; & pas un d'eux ne doutera de nous frapper, feignant d'estre nostre ennemy; c'est d'ailleurs exposer manifestement un homme à la mort, & le ietter dans le feu, que de l'enuoyer parmy [39] ces barbares sur leur seule parole; que si un ou deux des huit prisonniers Oiogoenhronnons estoient retenus, ce feroient des ostages reciproques, qui mettroient en quelque assurance, ceux qui iroient dans le pays ennemy; qu'en un mot, c'estoit trop montrer nostre foible, que de rendre tout, & ne retenir rien.

Nonobstant toutes ces raisons, ne se presentant point d'autre moyen, pour suspendre le cours de tant d'actes tragiques, qui desoloient toutes nos habitations, la conclusion fut semblable à celle, qui fut autrefois portée contre Nostre Seigneur, *expedit ut unus homo moriatur pro populo*. Heureux celui qui doit si glorieusement symboliser avec le Fils de Dieu! Nous fûmes donc prier de donner [40] quelqu'un de

All the Frenchmen assembled, to discuss the Embassy's propositions. They well knew that the Iroquois are knaves by nature; that this proposal of peace was only in keeping with their old-time policy, [38] and was a new game wherewith they sought to beguile us. They knew that only one Nation or two sought our alliance, while the other three—especially the Agniehronnons, who are the most formidable—would be on no better terms with us; but that, on the contrary, stung with jealousy, they would be all the more irritated by this treaty of peace, and would undertake our ruin in good earnest. It was stated that we must make peace with all the Iroquois or with none; because they are all so alike that we would not be able to distinguish them, and would not dare strike any one of them, for fear of striking a friend—while not one of them would hesitate to strike us, feigning that he was our enemy. Furthermore, it was a manifest risk of a man's life, and was like throwing him into the fire, to send him among [39] those barbarians, simply trusting their word. But if one or two of the eight Oiogoenhronnon prisoners were held back, they would serve as hostages on our side, and would afford some security to those who should enter the enemy's country. In a word, it was too great a betrayal of our own weakness to surrender all and reserve nothing.

Despite all these arguments, as no other means offered for arresting the course of so many tragic events as were then laying waste all our settlements, the final verdict was similar to the one rendered of old against Our Lord,—*expedit ut unus homo moriatur pro populo*. Happy he who was so gloriously to symbolize the Son of God! We were therefore asked to

nos Peres, qui s'allaſt immoler pour le public, & pour le ſalut de ces pauvres François qui gemiſſoient dans vne ſi dangereuſe captiuité, & pour ſeruir aux deſſeins de la diuine Prouidence.

Le bon-heur en voulut derechef au Pere Simon le Moine, qui auoit deſia, par quatre fois, porté ſa teſte à la diſcretion des Iroquois. Il fut choiſi pour la porter la cinquième, & pour aller en vn païs, où les échafauts ſont encore drezéz, & dont la terre eſt encore teinte du ſang des François, qui y furent, l'an paſſé, ſi cruellement brûlez. Si leurs cendres ſont tellement diſperſées, qu'il ne puiſſe pas baiſer les precieus reſtes de ces ames victorieuſes; il trouuera des teſtes, des bras, des iambes, & [41] d'autres membres mutilez, & grillez, de quelques vns de nos François, qui, tout fraiſchement, ont paſſé par le ſupplice ordinaire du feu; & les oſtant aux chiens, qui en font curée, il leur donnera ſepulture: ſi luy-meſme ne trouue auparauant ſon tombeau dans les flammes, & dans le ventre de ces barbares.

Quoy que des obiets ſi affreux, ſoient capables d'étonner les plus grands courages, ils n'ébranlent pas pourtant vn cœur zelé du ſalut des ames. Le Pere regarde le iour de ſon depart, comme vn des plus heureux iours de ſa vie: il va à la mort comme au triomphe, parce qu'il va plein d'eſperance de releuer cette Miſſion, qui a deſia porté tant de fruit pour l'éternité; du moins ne doute-t-il pas, qu'il ne [42] puiſſe baptiſer quelques enfans, inſtruire les adultes, preſcher, & publier l'Euangile à ces Infideles, cultiuer vne Eglife captiue de pauvres Hurons, qui conſeruent leur foy dans leur eſclavage; & faire comme vn autre S. Paulin, ſe donner en échange à

give [40] some one of our Fathers, who should go and sacrifice himself for the public, for the rescue of those poor Frenchmen groaning in so dangerous a captivity, and also that he might serve the purposes of the divine Providence.

Good fortune declared again for Father Simon le Moine, who had already four times risked his life among the Iroquois. He was chosen to risk it a fifth time, and to go to a country where the scaffolds are still standing, and the ground is still stained with the blood of the French who were so cruelly burned there last year. If their ashes are so scattered that he cannot kiss the precious relics of those victorious souls, he will find heads, arms, legs, and [41] other members, mutilated and scorched, of some of our Frenchmen who have quite recently passed through the usual torture by fire; and, rescuing them from the dogs that are devouring them, he will give them burial, unless he himself, before doing so, finds his grave in the flames, and in the bellies of those barbarians.

Although such frightful objects may well startle the most courageous, yet they do not disquiet a heart that is zealous for the saving of souls. The Father looked upon the day of his departure as one of the happiest of his life, and he went to meet death as to a triumph, because he went full of hope for the restoration of that Mission which has already borne so much fruit for eternity. At least, he doubted not that he [42] could baptize some children, instruct the adults, preach and proclaim the Gospel to those Infidels; foster a captive Church of poor Hurons, who were preserving their faith in their bondage; and, like another St. Paulinus, offer himself as a

ces barbares, pour deliurer par sa captiuité, les captifs François, qui soupièrent après ce glorieux rachat.

Voila donc vne nouuelle Mission; Mission de sang, & de feu: qui fait porter à ses Missionnaires les couleurs de leur Maistre; qui leur fait blanchir leurs habits, dans le sang de l'Agneau, & purifier leurs ames dans le feu de son amour.

Auant le depart du Pere, il fallut répondre aux vingt preffens des Ambassadeurs, ce qui fut fait en trois paroles.

[43] Par la premiere. Onnontio ouure les prisons de Montreal, rompt les fers des Oiogoehronnons, qui y estoient detenus, & leur rend la liberté, les mettant entre les mains des deputez, pour remonter ensemble en leur pais.

Par la seconde, il leur donne Ondeffonk, c'est ainsi qu'ils nomment le Pere le Moine, pour aller, sur les lieux, trauailler à la deliurance des captifs François.

Et par la troisiéme, il les somme de garder leur parole, par laquelle ils se sont engagez, de retourner au bout de quarante iours avec les François deliurez, & quelques anciens, qui traiteront icy d'affaires, pendant que Ondeffonk demeurera dans le pais en ostage, pour y vacquer aux fonctions de sa Mission.

[44] Le Pere s'embarque avec ces conditions, & s'en va probablement à la mort; car en mesme temps qu'il nous est enleué par les Iroquois: les Iroquois en mesme temps, frappent sur nous, & continuent à faire leurs rauages ordinaires dans nos champs; à peine l'a-t-on perdu de veüe de Montreal, qu'on voit les deserts obsedez de ces cruels meutriers, qui sans doute, ou par ialousie, qui est ordinaire entre eux, ou par perfidie, quasi dans le mesme moment, qu'ils

substitute to those barbarians, in order, by his own captivity, to deliver the French captives who were sighing for that glorious ransom.

Behold, then, a new Mission, a Mission of blood and fire, and one which makes its Missionaries wear their Master's colors, wash their garments in the blood of the Lamb, and purify their souls in the fire of his love.

Before the Father's departure, it was necessary to answer the twenty presents of the Ambassadors; and this was done in three words.

[43] By the first, Onnontio opened the prisons of Montreal, broke the irons of the Oiogoenhronnons confined therein, and restored to them their freedom, placing them in charge of the deputies to go back all together to their own country.

By the second, he gave them Ondessonk, as they call Father le Moine, to go and exert himself on the spot for the deliverance of the French captives.

And, by the third, he called upon them to keep their promise, whereby they had pledged themselves to return at the end of forty days with the liberated Frenchmen, and with some of their elders, who would deliberate here on public interests, while Ondessonk remained in their country as a hostage to attend to the duties of his Mission.

[44] Under these conditions, the Father embarked and departed, probably to his death; for, at the very time when he was borne away from us by the Iroquois, the latter were smiting us, and continuing their usual ravages in our fields. Scarcely had the people of Montreal lost him from sight, when they beheld the clearings beset by those cruel assassins. Doubtless from a feeling of jealousy, which is

emmenent vne Robe noire, ils emportent la teste d'une autre Robe noire, dont nous auons décrit le meurtre au Chapitre premier.

Jugez quelle assurance il y a pour le Pere, parmy ces perfides; & quelle esperance il nous en reste: [45] sinon celle qui doit armer sa patience contre tous les traits de la cruauté, & couronner son courage d'une gloire immortelle.

SECTION II. SUCCÈS DE LA MISSION DES IROUOIS.

PENDANT que ce Canot va luitter contre le Sault Saint Lotis, tirant vers le Couchant; tournons la veüe à l'Orient, & voyons, du costé de France, vn gros Vaifseau tout couuert de voiles, qui paroist dans le golphe S. Laurens, & qui se haste de nous venir rendre la vie après tant de morts, & faire succeder le bon-heur à nos miseres.

Cette benediction est attachée à la personne de Monsieur le Baron du Bois d'Auaugour, que ce [46] Vaifseau nous apporte pour Gouverneur, dont l'arrivée nous a consolez en la perte que nous faisons de Monsieur le Vicomte d'Argençon. C'est sur luy que le Roy a ietté les yeux, pour venir planter les Lys sur les cendres des Iroquois, & cueillir des palmes, qui naistront sous ses pieds, à mesure qu'il auancera contre les ennemis, faisant éclater la gloire du nom François dans ces parties les plus reculées de l'Occident, comme il a fait dans celles d'Orient, donnant à nostre Nouvelle France, ce qu'il n'a pas refusé à la Perse, à la Moscovie, à la Pologne, à la Suede, & à l'Allemagne.

Il n'a pas plustost pris terre icy, qu'il a voulu reconnoistre, par soy-mesme, tous les postes, & toutes les places de ce pais, leur affiette, [47] leurs defauts,

common among them, or in a spirit of perfidy, almost at the very moment when they were conducting away one black Gown, they carried off the head of another, whose murder we described in the first Chapter.

Judge what security there is for the Father among those faithless wretches, and what hope for him is left to us, [45] farther than such as must arm his patience against every stroke of cruelty, and crown his courage with an immortal glory.

SECTION II. FORTUNES OF THE IROQUOIS MISSION.

WHILE that Canoe pushes its way up the Saint Louis Rapids, proceeding toward the West, let us turn our attention to the East, and behold, in the direction of France, a great Vessel, with all sails spread, making its appearance in the gulf of St. Lawrence; it hastens to bring renewed life to us after so many deaths, and to make good fortune succeed our calamities.

This blessing is attached to the person of Monsieur the Baron du Bois d'Avaugour, whom yonder [46] Vessel is bringing us for Governor, and whose arrival has consoled us for losing Monsieur the Viscomte d'Argençon. The King fixed his choice upon the former to come and plant the Lilies over the ashes of the Iroquois, and to gather palms which will spring up under his feet as he advances against the enemy; and thus does the King make the glory of the French name blaze forth in these most remote parts of the Occident, as he has done in those of the Orient; and gives to our New France what he has not refused to Persia, Muscovy, Poland, Sweden, and Germany.

No sooner did the Baron land here than he wished to examine in person all the stations and settlements of this country, their position, [47] their defects and

leurs auantages, le fort & le foible; il a vifité nos campagnes, & les a veuës chargées de belles moissons: il a reconnu nos forefts, qui ne font qu'attendre la coupe, pour découurer de grandes terres, & pour mettre au iour les tanieres des Iroquois, qui verront leurs forts ruïnez, avec les bois abbatus; il a vogué fur noftre grand fleuve, depuis Kebec iufqu'à Montreal, voyant, avec plaifir, le beau païs dont il eft bordé, les belles Ifles dont il eft parfemé au deffus des Trois Riuieres, & les grandes eſperances qu'on doit auoir, d'en faire vn iour veritablement vne nouvelle France, par la multitude de ſes habitans. Toutes nos craintes ſe font éuanouïes à ſa venuë; ſa preſence a releué nos eſperances, & c'eſt ce qui nous a fait [48] dire au commencement de cette Relation, que nous eſtions forts dans nos foibleſſes, & qu'un puiſſant ſecours, manié par vn Chef, qui r'allie la prudence avec le courage: & l'experiance avec l'adreſſe, nous peut tirer du precipice où le dernier mal-heur nous auoit pouſſez.

Ce qui nous tient à preſent en ſuſpens, eſt le ſuccès de la Miſſion du Pere le Moine; nous auons eü peur pour luy auant ſon depart, & nos craintes vont touſiours croiſſant, depuis que le terme eſt expiré, auquel les Iroquois deuoient ſe rendre à Montreal, avec les vingt François captifs; ils n'auoient demandé que quarante iours de delay, & en voila deſia quatre-vingt de paffez, ſans qu'ils paroiffent.

Tout ce que nous en ſçauons, [49] eſt ce que nous en ont dit quelques Iroquois Agniehronnons, qui rodant autour de nos champs, pour caſſer des teſtes, comme ils ont fait en diuers rencontres, meſme depuis le depart du Pere, ont fait de grandes raille-ries de cette Ambaſſade, nous la faiſant paſſer comme

advantages, their points of strength and of weakness. He visited our fields and saw them loaded with fine harvests; he inspected our forests, which are only waiting to be felled in order to disclose extensive lands, and expose to light the lairs of the Iroquois, who will see their strongholds destroyed when the woods are cut down. He also proceeded by boat on our great river from Kebec to Montreal, saw with pleasure the fine country bordering it, and the beautiful Islands dotting its surface above Three Rivers, and realized the very hopeful prospect to be entertained of making some day a veritable new France out of the country's multitude of inhabitants. All our fears vanished at his coming and his presence revived our hopes. Hence it was that we [48] said, in beginning this Relation, that we are strong in our weakness; and that a powerful succor, administered by a Leader uniting prudence with courage, and experience with skill, can rescue us from the chasm's brink to which the latest mishap had pushed us.

What now holds us in suspense is the fate of Father le Moine's Mission. We feared for him before his departure, and our fears are constantly growing since the expiration of the time within which the Iroquois were to have returned to Montreal with the twenty French captives. They had asked for but forty days' delay, and already eighty have passed with no sign of them.

All that we know about them [49] is what we were told by some Agniehronnon Iroquois who—prowling about our fields with intent to kill, which crime they have committed on various occasions, even since the Father's departure—made great fun of that Embassy, and represented it to us as a game employed by

vn ieu, dont les Oiogoenhronnons se sont feruis pour abuser de nostre bonté, & pour tirer de nos mains les captifs de leur Nation, detenus à Montreal.

Si nos iugemens suiuent les apparences humaines, nous deuons tout craindre pour le Pere le Moine, & nous n'auons presque rien à esperer pour le salut des François, pour lesquels il s'est si genereusement exposé aux feux, & à la mort. Peut-estre est-il à present sur vn échafaut, preschant la Foy [50] du milieu des flammes, qui couronnent heureusement sa vie apostolique, & qui éclairent sa mort. Peut-estre est-il spectateur des tourmens de ces pauvres François, qu'il alloit racheter, & le depositaire de leurs tristes gemissemens, les encourageât à souffrir des feux, qui luy sont aussi preparez, après qu'il aura receu leurs derniers soupirs, & secouru leurs ames, qui s'enuolent du milieu des brasiers dans le sejour du repos, & de la paix. Peut-estre n'est-il pas parueniu iusques dans le pais ennemy, & que quelque coup de grace luy aura fendu la teste en chemin, s'il a esté rencontré par d'autres Iroquois, qui auront fait à cette fois, ce qu'ils penferent faire en vn autre voyage, qu'il fit aux Onnontaguehronnons, quand son conducteur [51] fut tué à ses costez.

Mais peut-estre aussi est-il maintenant dans le bourg d'Onnontagué, enuironné des pitoyables restes d'une pauvre Eglise captiue, à laquelle il a donné naissance dans le pais des Hurons. Si cela est, il n'y a point de consolation au monde pareille à la sienne, mesme dans son plus grand abandon de toutes choses, comme il n'y a point de ioye plus sensible à vn Missionnaire du Canadas, que lors qu'il se voit en tel estat, qu'il ne dépend que de Dieu, qu'il ne voit que Dieu, & qu'il ne peut rien esperer que de Dieu.

the Oiogoenhronnons to abuse our kindness, and to recover from our keeping the captives of their Nation that were in custody at Montreal.

If we base our opinions on human probability, we have everything to fear for Father le Moine, and scarcely anything to hope for the rescue of the French for whom he so bravely exposed himself to the flames and to death. Perhaps he is now on a scaffold, preaching the Faith [50] from amid the flames that crown his apostolic life with happiness and give luster to his death. Perhaps he is the spectator of the torments of those poor Frenchmen whom he went to ransom, and the depository of their sorrowful groans, encouraging them to endure fires that are also prepared for him—after he shall have received their dying gasps, and succored their souls as they wing their flight from the midst of the embers toward the abode of rest and peace. Perhaps he has not reached the enemy's country, but some finishing stroke has dashed out his brains on the way, if he has been met by other Iroquois—who may well have done this time what they intended to do on another journey that he made to the Onnontaguehronnons, when his conductor [51] was killed at his side.

But it is possible, too, that he is now in the village of Onnontagué, surrounded by the pitiful remnants of a poor captive Church to which he gave birth in the country of the Hurons. If that be so, there is no earthly consolation like unto his, even in his utmost deprivation of all things; for there is no keener delight to a Canadian Missionary than to be so situated that he depends only on God, sees only God, and can hope for nothing except from God.

[52] CHAPITRE III.

NOUVELLE MISSION DES KILISTINONS, DITE DE S.
FRANÇOIS XAVIER, VERS LA MER DU NORT.

VN Ancien disoit agreablement, que le Soleil naist & meurt tous les iours, & que la necessité qu'il a de mourir, presque aussi-tost qu'il est né, ne le rend pas plus paresseux en ses démarches; qu'au contraire, il auance tousiours d'un pas égal vers le tombeau de la nuit, sçachant bien qu'il ne peut reuiure sans mourir, & que son leuer doit estre tousiours precedé de son coucher.

Vn Missionnaire de ces contrées, qui comme le Soleil de la terre, porte les rayons de la Foy [53] dans cette Barbarie, doit fuire les démarches de ce prince des Astres, sans se rebuter s'il voit naistre, & mourir des Missions en mesme temps.

Quand nous entreprismes celle des Iroquois, il y a cinq ans, il estoit facile de preuoir, que ceux qui la voyoient dans son leuant, la verroient aussi dans son couchant, & qu'elle pourroit bien estre le tombeau de ceux, qui luy donnoient naissance; cette veuë ne les a pas pourtant rendus plus paresseux dans leur course, & vn grand nombre d'enfans Iroquois ne feroient pas à present des Anges du Paradis, si on eust esté trop craintif dans cette entreprise, ou trop scrupuleux dans les regles de la prudence humaine. ¶ Quand ces peuples, qui bordent [54] les riuages du Lac superieur, à quatre cens lieus d'icy, s'offrirent

[52] CHAPTER III.

NEW MISSION, NAMED FOR ST. FRANCIS XAVIER, TO
THE KILISTINONS TOWARD THE NORTH SEA.

ONE of the Ancients happily observed that the Sun is born and dies every day, and that the prospect of inevitable death almost immediately after birth does not make it lag at all in its progress; that, on the contrary, it advances always with even step toward the grave of night, well aware that it cannot be born again without dying, and that its rising must ever be preceded by its setting.

A Missionary of these regions who, imitating the Sun, brings the bright beams of the Faith [53] into this state of Barbarism, must follow the example of that prince of the Celestial bodies, and not shrink if he sees Missions springing to life and dying again at the same moment.

When we undertook the Iroquois Mission, five years ago, it was easy to foresee that those who beheld it at its rising would also see it in its setting, and that it might well prove to be the grave of those that gave it birth. Yet this prospect did not make them the less energetic in action; and a large number of Iroquois children would not now be Angels of Paradise had we been too timid in that enterprise, or too observant of the rules of human prudence.

When those tribes that fringe [54] the shores of Lake superior, four hundred leagues from here,

l'an passé de mener chez eux des Missionnaires, le Pere Menard, à qui ce fort est heureusement écheu, y preuoyoit tant de difficultez, qu'il iugeoit sa vie trop courte, & sa santé trop ruinée, pour vn si long, & si penible voyage; il marcha neantmoins, & voicy la seconde année qu'il employe en cette course, sans que nous en apprenions aucune nouuelle: nous ne doutons pas qu'il n'ait assez souffert, pour mourir chaque iour plus souuent que le Soleil; mais aussi tenons-nous pour tout aisé, que la conuersion des ames merite ces peines, ces perils, & ces morts renouuellées.

La Mission dont nous parlons en ce Chapitre, est de la nature [55] de celles, dont le succès est incertain, parce que l'entreprise en est hazardeuse; mais quelque incertitude qu'il y ait, quelque hazard, ou quelques morts, qui se presentent; c'est assez qu'il y ait des ames à conquister, pour ne se pas rebuter de tous ces obstacles, qui font d'ordinaire les conquestes, & plus meritoires, & plus glorieuses.

Nous sçauons, il y a long temps, que nous auons à dos la Mer du Nort, habitée par quantité de Sauvages, qui n'ont iamais eü connoissance des Europeans; que c'est cette Mer, qui est contiguë à celle de la Chine, & qu'il n'y a plus que la porte à trouuer; que c'est là que se voit cette fameuse baye, large de soixante & dix lieuës, & profonde de deux cens soixante, découuerte, pour la premiere fois, par [56] Hufon, qui luy a donné son nom, sans qu'il en ait receu d'autre gloire, que d'auoir le premier frayé vn chemin, qui se termine à des Empires inconnus; c'est en cette baye que se trouuent, en certains temps de l'année, quantité de Nations circonuoisines, comprises sous le nom general des Kilistinons.

offered last year to take some Missionaries to their country, Father Menard, on whom that lot happily fell, foresaw so many difficulties that he deemed his life too short and his health too broken for so long and painful a journey; nevertheless, he undertook it; and he has now been two years engaged in that mission, without our receiving any word from him. We doubt not that he has suffered enough to die every day oftener than the Sun; but we also regard it as quite beyond question that the conversion of souls is worth such difficulties, such dangers, and such repeated deaths.

The Mission of which we speak in this Chapter is, from its very nature, [55] one of those whose success is uncertain because its attempt is hazardous; but whatever uncertainty it may involve, whatever risk or whatever deaths may stand in the way, the fact that there are souls to win is enough to overcome all shrinking at such obstacles, which are wont to render victory both more meritorious and more glorious.

We have long known that we have the North Sea behind us, its shores occupied by hosts of Savages entirely unacquainted with Europeans; that this sea is contiguous with that of China, to which it only remains to find an entrance; and that in those regions lies that famous bay, seventy leagues wide by two hundred and sixty long, which was first discovered by [56] Husson [Hudson], who gave it his name, but won no glory from it other than that of having first opened a way which ends in unknown Empires. Upon this bay are found, at certain seasons of the year, many surrounding Nations embraced under the general name of Kilistinons.¹⁸

Tout l'Hiuer dernier, vn Capitaine Nipissirien nous entretint amplement du nombre de ces peuples, de la situation, & du temperament du pais, & sur tout d'une foire generale, qui s'y devoit tenir l'Este fuiuant, à laquelle nos Sauvages de Kébec, & de Tadoussac estoient inuitez. C'estoit là une belle occasion, pour aller nous-mêmes prendre les connoissances, que nous n'auons eü iusqu'à present, que par le rapport, assez peu [57] fidele, des Sauvages: Connoissances, au reste, importantes, & curieuses: tant pour sçauoir au vray les longitudes, & les latitudes de ce nouveau pais, desquelles dépend en partie le fondement qu'on a d'y trouuer passage vers la Mer du Iapon; comme aussi, pour voir sur les lieux, les moyens de trauailler efficacement à la conuersion de ces peuples.

Pour cela donc, les Peres Gabriel Drueilletes, & Claude Dablon, partirent d'icy au mois de May dernier, avec la plupart de nos Sauvages; l'un, à dessein d'hiuerner dans le pais, & de s'informer à loisir de toutes les choses necessaires pour faire reüssir cette Mission; l'autre, pour nous venir instruire de ces nouvelles decouvertes, & nous représenter l'estat [58] present de ces contrées, pour ne pas épargner nos sueurs à des ames, pour lesquelles Iesus-Christ a donné tout son sang.

Mais parce que l'Iroquois, qui est le grand fleau de ce Christianisme, occupe toutes les riuieres, sur lesquelles on peut estre assez commodément porté vers ces nouvelles Nations, il a fallu chercher des routes écartées, si rudes, & si dangereuses, qu'on les iugeoit inaccessibles à ces pirates.

Voyons ce que les Peres en écrivent de Nekouba,

During the past Winter, a Nipissirienien Captain entertained us with a full account of the number of those peoples, the situation and nature of the country, and especially a description of a general fair that was to be held there in the following Summer, to which our Savages of Kébec and Tadoussac were invited. That was a fine opportunity for us to go in person and gain information which we had hitherto obtained only through the reports, seldom [57] trustworthy, of the Savages. Such information, moreover, is both important and curious, as well for an exact knowledge of the longitudes and latitudes of that new country,—data on which is based in part the assumption that a passage to the Sea of Japan is to be found there,—as also for seeing on the spot what means there are for laboring effectively for the conversion of those peoples.

To this end, accordingly, Fathers Gabriel Drucille and Claude Dablon, with the greater part of our Savages, started from here in the month of May last—the first-mentioned Father purposing to winter in the country itself, and obtain at leisure all information requisite for assuring that Mission's success; the other, to come and tell us about those new discoveries, and describe to us the present condition [58] of those regions, that we might spare no exertions on behalf of souls for which Jesus Christ gave all his blood.

But, as the Iroquois, the great scourge of Christianity here, hold possession of all the rivers offering any convenient access to those new Nations, it was necessary to seek out remote routes, so rough and dangerous as to be considered impassable for those pirates.

qui est le lieu iusqu'où ils sont paruenus deux mois après leur depart d'icy.

[59] LETTRE ÉCRITE AU R. P. HIEROSME LALLEMANT,
SUPERIEUR DES MISSIONS DE LA COMPAGNIE
DE IESUS, EN LA NOUUELLE FRANCE.

*De Nekouba, à cent lieuës de Tadouffac,
dans les bois, sur le chemin de la Mer
du Nort, ce deuxiême de Iuillet 1661.*

MON R. PERE,

Pax Christi.

Transuimus per cretum terribilem, & maximam,
pouons-nous bien dire après Moyse: Nous auons
passé des forests capables d'effrayer les voyageurs les
plus asseurez, soit pour la vaste étenduë de ces grandes
solitudes, où l'on ne trouue que Dieu; soit pour l'as-
preté des chemins, également rudes & dangereux,
puisqu'il n'y faut [60] marcher que sur des preci-
pices, & voguer par des abysses, où l'on dispute sa
vie sur vne fresse écorce, contre des boüillons capables
de perdre de grands Vaisseaux. Enfin, avec l'aide
de Dieu, nous voila rendus presque à my-chemin, de
la Mer du Nort, en vn lieu qui est comme le centre
des deux Mers, de celle que nous auons quittée, &
de celle que nous cherchons; puisque en venant de
Tadouffac icy, nous auons tousiours monté, mais si
prodigieusement, que nos Sauvages, nous voulant
rendre raison des excessiues chaleurs, dont ces regions
sont brûlées, disoient que cela pouenoit du voisinage
du Soleil, duquel nous auons beaucoup approché,
ayant surmonté des faults si hauts, & en si grand
nombre. D'un autre costé, nous [61] n'auons plus

Let us see what the Fathers write on the subject from Nekouba, the place where they arrived two months after their departure hence.

[59] LETTER WRITTEN TO REVEREND FATHER HIEROSME LALLEMANT, SUPERIOR OF THE MISSIONS OF THE SOCIETY OF JESUS IN NEW FRANCE.

From Nekouba, one hundred leagues from Tadoussac, in the forest, on the way to the North Sea, this second of July, 1661.

MY REVEREND FATHER,
Pax Christi.

Transivimus per eremum terribilem et maximam, we can well say with Moses. We have passed through forests such as might easily frighten the most confident travelers—whether by the vast extent of these boundless solitudes, where God only is to be found; or by the ruggedness of the ways, which are alike rough and dangerous, since one must [60] journey over naught but precipices, and voyage over bottomless gulfs where one struggles for his life, in a frail shell, against whirlpools capable of wrecking large Vessels. At last here we are, with God's help, almost half-way to the North Sea, at a spot which is, as it were, the middle point between the two Seas—the one we have left and the one we are seeking. For, in coming from Tadoussac hither, we have constantly ascended, and to such a height that our Savages, wishing to explain to us the excessive heat by which these regions are parched, said it resulted from the proximity of the Sun, to which we have come much nearer by ascending such high and numerous waterfalls. On the other hand, we [61] have henceforth

deormais qu'à descendre; toutes les rivières furent lesquelles nous avons à naviger, s'allant décharger dans la Mer du Nord, comme toutes celles que nous avons passées, se vont rendre à Tadoussac.

Voici un petit Journal de toutes nos routes, écrit, tantôt sur le dos d'un rocher au bruit des vagues; tantôt au pied d'un arbre, quand il s'en trouvoit d'assez gros, pour nous défendre, par l'ombre de son tronc, des rayons du Soleil, qui sont icy presque insupportables. On y verra quelques traits de la Providence assez remarquables, dans le triage qu'elle a fait de ses Esclaves, par des conduites bien aimables, & bien surprenantes.

[62] SECTION I. JOURNAL DU PREMIER VOYAGE FAIT
VERS LA MER DU NORD.

NOUS fûmes arrêtés à Tadoussac trois semaines, par une forte de maladie contagieuse, & jusqu'alors inconnue, qui enlevait la plupart de ceux qui en étoient saisis; mais ce n'étoit que par la violence des convulsions, dont ils étoient merveilleusement agités, expirant quasi comme des défespérés, ou du moins avec des contorsions de membres, qui les rendoient plus forts que trois & quatre hommes ensemble, lors même qu'ils avoient l'âme sur le bord des lèvres. Ce fut le premier exercice de charité qui se présenta; mais qui ne laissoit pas de [63] nous être d'autant plus fâcheux, qu'il nous arrestoit, dès le commencement de notre course.

Le mal s'étant un peu relâché, nous partons enfin le premier jour de Juin, de cette année 1661. au nombre de quarante Canots. Nous quittons Tadoussac, mais non la maladie, qui nous suit; & se saisissant de nouveau, de quelques-uns de nos

only to descend, all the rivers on which we are to voyage emptying into the North Sea, just as all those behind us flow toward Tadoussac.

Enclosed is a little Journal of all our travels—written now on the surface of a rock amid the roar of the falls; and now at the foot of a tree, when one could be found large enough to shelter us in the shade of its trunk from the Sun's rays, which here are well-nigh unbearable. In it will be seen some sufficiently remarkable acts of Providence in the choice of its Elect, by methods of guidance which are indeed adorable and surprising.

[62] SECTION I. JOURNAL OF THE FIRST JOURNEY
MADE TO THE NORTH SEA.

WE were detained three weeks at Tadoussac by a kind of contagious disease, hitherto unknown, which swept away the greater number of those whom it attacked. Their death, however, was due only to the violence of the convulsions, by which they were shaken in the strangest manner, yielding up their lives as if desperate,—or, at least, with contortions of the limbs which rendered a patient stronger than three or even four men together; and that, too, when his soul was hovering on his very lips. Here was the first exercise of charity that offered, but it could not fail to [63] cause us all the more trouble from the fact that it detained us at the very beginning of our journey.

The disease having abated a little, we finally started on the first day of June of this year, 1661, to the number of forty Canoes. We left Tadoussac, but not the illness, which followed us and, again seizing some of our Savages, made our journey hang in the balance at its very outset and retarded our paddles,

Sauvages, fait balancer nostre voyage dès son entrée, ralentissant nos auires, qui n'alloient pas au gré de nos desirs. Si bien que nous fûmes obligez d'employer cinq iours, pour nous rendre iusqu'à vne lieuë de Chigoutimi, où nous nous posons sur vn Islet de roche, pendant qu'on va chercher à viure dans les bois voisins: & c'est de dessus ce rocher, que nous voyons à découuert [64] une partie du Saguené, admirans deux choses assez remarquables de ce beau fleuve. La premiere est, que pendant plus de vingt lieuës, depuis son emboucheure dans le fleuve S. Laurens, il coule tousiours en bas, mesme de marée montante, quoy qu'au dessus de ces vingt lieuës, il ait son flux & reflux répondant à celui de la Mer; si bien qu'à mesme temps ses eaux montent d'un costé, & descendent de l'autre. La mesme chose se remarque au grand fleuve de S. Laurens: quand la Mer, dans son flux, entre dedans, il enfle bien, mais il ne laisse pas de couler tousiours en bas, iusques à vn certain terme, où on voit monter le flux, & descendre le reflux de six en six heures: cela prouient de ce qu'il est plus rapide, & plus violent [65] vers son emboucheure, qu'és endroits plus hauts & plus éloignez: en sorte que le flux, ou le flot, (comme parlent les Matelots) ne peut refouler le courant de l'eau en cet endroit. La seconde merueille est, que quoy que nous foyons à trente lieuës ou enuiron, au dessus de Tadoussac; neantmoins l'eau est icy haute en mesme temps, & de la mesme marée qu'à Tadoussac; ce qui ne se trouue pas dans les autres riuieres, qui grossissent succeffiuent, par le flux de la Mer, plustost és lieux plus voisins de la Mer, & plus tard és lieux plus éloignez, & qui sont plus auant dans les terres.

whose strokes did not keep time with our wishes. Consequently, we were forced to spend five days in reaching a spot one league from Chigoutimi, where we took our station on a rocky Islet, while some went in quest of provisions in the neighboring woods. From the top of this rock we had a clear view of [64] a part of the Saguené, and noted with surprise two rather remarkable characteristics of this noble river. The first is that, for more than twenty leagues from its discharge into the St. Lawrence river, it constantly flows downward, even when the tide is rising, although above this twenty-league limit it has its ebb and flow corresponding to that of the Sea; hence its waters flow upward in one direction and downward in the other at the same time. The same is observed in the great river St. Lawrence: when the Sea in its flood-tide enters the stream, the latter becomes swollen, indeed, but ceases not to flow ever downward, up to a certain point where the upward and downward course of flood and ebb-tide are observed every six hours. This is because the river is more rapid and violent [65] toward its mouth than in places higher and farther distant therefrom, so that the incoming tide, or flood (as the Sailors say), cannot crowd back its current at that part. The second strange thing is that, although we are thirty leagues or thereabout above Tadoussac, yet the water is high here at the same time and with the same tide as at Tadoussac,—a circumstance not observed in other rivers, which are swollen by the tide in successive steps, sooner in places nearer the Sea, and later in those more distant and farther inland.

On the sixth, we arrived at an early hour at Chegoutinis, a place noteworthy as marking the end of

Le fixième, nous arriuons de bonne heure à Chegoutinis, lieu remarquable pour estre le terme de la belle navigation, & le commencement [66] des portages, c'est ainsi que nous appellons les lieux, où la rapidité & les cheutes d'eau obligent les Nautonniers de mettre à terre, & de porter sur leurs épaules leurs Canots, & tout l'équipage, pour gagner le deffus du Sault. Nous commençames donc en ce lieu-cy, de porter reciproquement nos petits Vaiffeaux, qui nous auoient portez iufqu'alors; & cela, près d'une lieuë de chemin. Après quoy, nous rencontrons vne riuere, sur laquelle nous vogâmes quelque temps, mais il fallut dès le lendemain se charger de nostre bagage par quatre fois, & deux autres fois le iour fuiuant. Nous entrons en fuite dans vn Lac fort étroit, long d'environ neuf lieuës, les Sauuages l'appellent le long Lac: vne de ses riuies nous a donné [67] giste pour la nuit du neuuïème iour: giste qu'on trouue icy par tout, basty des mains de la nature, il est généralement commun aux hommes, aux Cerfs, & aux Orignaux.

Nous nageons le lendemain sur ce Lac, avec grand courage, le chemin estant beau: mais nous ne fûmes pas long-temps sans en trouuer le bout. Il fallut se charger vne autre fois de nostre bagage, que nous remismes à demie-lieuë du Lac, dans nos Canots, pour nautiger à l'ombre sur vn ruisseau: les branches d'arbres des deux riuies faisant comme vn berceau naturel, en s'entrelaçant les vnes dans les autres, nous donnoient plus de peine par leur embarras, que de plaisir par leur ombrage. Nous ne fûmes pas marris d'estre contraints [68] de quitter ce filet d'eau, qui auoit peine de nous porter, & qui nous en donnoit

good navigation and the beginning [66] of portages, as we call the places where the rapid current and the falls force Boatmen to land, and shoulder their Canoes and all their baggage, in order to reach a point above the Falls. At this place, then, we began, by a reversal of our position, to carry our little Vessels, which had until then carried us, continuing this for nearly a league. After that, we came to a river on which we proceeded by canoe for some time, but were compelled the next day to shoulder our baggage four times, and twice on the day after. Then we entered a Lake, very narrow and about nine leagues long, which the Savages call the long Lake, one of whose shores gave us [67] a lodging-place for the night of the ninth day,—a lodging-place such as one finds here anywhere, built by nature's hands, and, as a rule, common to men, Deer, and Moose.

On the following day, we paddled over this Lake in high spirits, our progress being easy, and we were not long in reaching its end. Again we had to shoulder our baggage, but replaced it in our Canoes, half a league from the Lake, to paddle in the shade down a little stream—the tree-branches from both its banks forming a kind of natural arbor by their interlacing, but causing us more trouble by impeding our progress than comfort by shading us. We were not sorry to be compelled [68] to leave this thread of water,—which could hardly carry us, and also gave us much trouble,—and enter a river with a somewhat more swollen current, where we in no sense lacked water; for the heavy showers of rain that fell on our heads furnished us more than we desired. This rain bore us almost constant company as far as Lake St. John, which marks the limit of French

aussi beaucoup; ce fut pour entrer dans vne riuere vn peu plus enflée, où l'eau ne nous manqua pas en toutes facôs; car les grosses ondées de pluye qui tomboit sur nos testes, nous en fourniffoit plus que nous n'en auions souhaité; cette pluye nous accompagna quasi tousiours iusqu'au Lac de S. Iean, qui est le terme de la nauigation des François, personne n'ayant encore osé passer outre, soit que les chemins soient deormais trop rudes: soit qu'ils ayent esté inconnus iusqu'à present.

Ce Lac est d'un bel aspect, parfemé de quelques Isles vers son emboucheure; après lesquelles, il étend doucement ses eaux, sur vn beau sable, qui le termine tout en [69] rond, tirant vn peu sur l'ouale: il a sept à huit lieuës de diametre. Il paroist comme couronné d'une belle forest, qui met ses riuages à l'ombre, & de quelque costé qu'on le regarde, il fait comme vne scene verdoyante, & comme vn beau theatre naturel de vingt lieuës de tour. Il n'est pas bien profond, veu la quantité de riuieres qui s'y dégorgent, & qui le deuroient grossir dauantage, puisqu'il n'a qu'une décharge, qui fait le fleuve du Saguené, dont il est la source.

Nos Sauuages, charmez de la beauté de ce lieuë, en voulurent iouir pendant sept ou huit iours, soit pour prendre vn peu de repos après les fatigues passées, soit pour se preparer aux futures, qui sont incomparablement plus grandes; & telles, qu'ils commencerent à douter [70] icy, si nous les pourrions surmonter. C'est pour cela qu'ils nous conseillent de ne pas passer outre, nous asseurant que les chemins estoient tout à fait effroyables; ils nous disent que ce ne sont que des precipices, où les

navigation, no one having hitherto dared to go any farther, either because the route beyond is too rough, or because it has been unknown up to the present time.

This Lake presents a beautiful appearance, being dotted with a number of Islands near its mouth, while beyond them it gently spreads its waters over a fine sandy beach which entirely surrounds it, [69] forming a circle that tends somewhat toward an oval, and is from seven to eight leagues in diameter. It has the appearance of being crowned with a beautiful forest which shades its shores, and, from whatever point we survey it, forms a kind of verdant scene and fine natural stage, twenty leagues in circumference. It is not very deep, considering the numerous rivers which empty into it, and which ought to increase its size, since it has but one outlet—namely, the Saguené river, of which it forms the source.

Our Savages, charmed with the beauty of this spot, determined to enjoy it for seven or eight days—either that they might take a little rest after the past fatigues, or prepare themselves for those still to come, which were incomparably greater, and of such a nature that they here began to doubt [70] whether we could conquer them. Hence it was that they counseled us not to proceed farther, assuring us that the route was utterly frightful, and consisted of nothing but precipitous falls, where a Frenchman must fully expect to suffer shipwreck, since they themselves, although trained from their youth in this kind of navigation, nevertheless sometimes met with disaster. These were not, they said, ordinary rapids, but gulfs enclosed on both sides by high crags,

François se doiuent bien attendre d'y faire naufrage; puisqu'eux-mesmes, qui sont rompus dès leur ieunesse, en ces fortes de nauigations, ne laissent pas de s'y perdre quelquefois. Ce ne sont pas, disent-ils, des rapides ordinaires, mais des gouffres, barrez des deux costez de hauts rochers, plantez à pic sur la riuere, au milieu desquels, si l'on vient à manquer seulement d'un coup d'airon, on se va briser sur un écueil, ou se precipiter dans un abyfme; que les plus hardis d'entr'eux auoient, que la teste leur [71] tourne, quand ils passent ces torrens, & qu'ils en demeurent, tout le iour, dans l'étourdissement. Je veux bien croire, qu'il y ait de l'amplification dans leur recit; mais certes ce que nous en auons veu, est au dessus de tout ce qu'on en peut penser. Nous leur repartismes que nous estions trop auancez pour reculer, & que le salut d'une ame, valloit bien plus que mille vies.

Ce qui nous mit plus en peine, fut la nouvelle que nous apprismes dès l'entrée du Lac; à sçauoir, que les deputez par nostre Conducteur, qui deuoient conuoquer les Nations à la Mer du Nort, & leur donner le rendez-vous pour nous y attendre, auoient esté tuez l'Hiuer passé, d'une façon étonnante: Ces pauvres gens furent saisis (à ce [72] qu'on nous a dit) d'un mal, qui nous est inconnu; mais qui n'est pas bien extraordinaire, parmy les peuples que nous cherchons; ils ne sont ny lunatiques, ny hypocondriaques, ny phrenetiques: mais ils ont un mélange de toutes ces fortes de maladies, qui leur bleffant l'imagination, leur cause une faim plus que canine, & les rend si affamez de chair humaine, qu'ils se iettent sur les femmes, sur les enfans, mesme sur les hommes,

perpendicularly overhanging the river, between which, if one should make a single wrong stroke with his paddle, he would be dashed against a rock or hurled into an abyss; and the boldest ones among them confessed that their heads [71] swam in passing those torrents, and that from their effects they were left giddy for a whole day. I am quite inclined to believe their account exaggerated; but certainly what we have seen of these perils surpasses all power of conception. We answered them that we were too far on our way to turn back, and that the salvation of one soul counted for more than a thousand lives.

What caused us greater concern was the intelligence that met us upon entering the Lake, namely, that the men deputed by our Conductor for the purpose of summoning the Nations to the North Sea, and assigning them a rendezvous, where they were to await our coming, had met their death the previous Winter in a very strange manner. Those poor men (according to the report [72] given us) were seized with an ailment unknown to us, but not very unusual among the people we were seeking. They are afflicted with neither lunacy, hypochondria, nor frenzy; but have a combination of all these species of disease, which affects their imaginations and causes them a more than canine hunger. This makes them so ravenous for human flesh that they pounce upon women, children, and even upon men, like veritable werewolves, and devour them voraciously, without being able to appease or glut their appetite—ever seeking fresh prey, and the more greedily the more they eat. This ailment attacked our deputies; and, as death is the sole remedy among those simple people for [73] checking such acts of

comme de vrais loups garous, & les deuorent à belles dents, fans se pouuoir raffasier, ny faouler, cherchans toufiours nouuelle proye, & plus aidement que plus ils en ont mangé. C'est la maladie dont ces deputez furent atteints: & comme la mort est l'vnique remede parmy ces bonnes gens, pour [73] arrester ces meurtres, ils ont esté massacrez, pour arrester le cours de leur manie. Cette nouuelle eust esté bien capable d'arrester nostre voyage, si nous y eussions adiousté autant de foy, qu'on nous le donnoit pour indubitable.

Nous ne laissons donc pas de pourfuiure nostre route, auançans vers l'extremité du Lac, où se décharge la riuiera, qui nous doit faire entrer dans vn pays, iusqu'à maintenant inconnu au François. Mais auant que d'y mettre le pied, Dieu a bien voulu que nous prissions possession, en son Nom, de ces nouuelles terres, par le baptesme de huit personnes, qu'il nous a fait tomber entre les mains, par des ressorts de sa Prouidence tres-aimable; ce sont des Sauuages étrangers, originaires du pays où [74] nous allons, dont les vns auoient hyuerné à Kebec, les autres ont esté vagabons parmy les bois, & parmy les Lacs de ces quartiers, n'ayant gardé cet Hyuer aucune residence arrestée. Dieu les a réunis bien à propos, & nous les a fait rencontrer icy, pour les faire entrer dans le bercail de l'Eglise, comme de pauures brebis errantes: quatre d'entr'eux ont esté solemnellement baptisez sur le sable de ce Lac, avec toutes les ceremonies que le temps, & le lieu ont pû permettre; les autres estoient ou malades, ou enfans, qu'on n'a pû apporter en la petite Chapelle champestre, que nous auions dresseé. Je m'imagine que les Anges du Ciel

murder, they were slain in order to stay the course of their madness. This news might well have arrested our journey if our belief in it had been as strong as the assurance we received of its truth.

We did not, therefore, cease to pursue our way, pushing on toward the end of the Lake, where empties the river that was to afford us entrance into a country hitherto unknown to the French. But before we set foot therein, it was God's will that we should take possession of these new lands in his Name, by baptizing eight persons whom he made fall into our hands by the workings of his all-adorable Providence. They were stranger Savages, natives of the country whither [74] we were going—some of them having wintered at Kebec, and others having wandered among the Lakes of these regions during the past Winter, with no fixed abode. God brought them together again very opportunely, and caused our meeting with them here, that we might make them, like poor stray sheep, enter the fold of the Church. Four of their number were baptized in due form on the sandy beach of this Lake, with all the ceremonies that the time and place would allow. The others were either invalids or infants and could not be conveyed into the little rustic Chapel which we had prepared. I fancy that the Angels of Heaven had their eyes fixed upon this spectacle; and that they took more pleasure in viewing these holy ceremonies, [75] performed with entire simplicity in a Church of leaves and a Sanctuary of bark, than those that are celebrated with such pomp beneath the marble and porphyry of Europe's great Basilicas. The first one whom we baptized bears the name of St. Francis Xavier, Patron of this Mission; the

auoient les yeux colez sur ce spectacle, & qu'ils prenoient plus de plaisir à voir ces saintes ceremonies, [75] pratiquées tout simplement dans vne Eglise de fétilles, & dans vn Sanctuaire d'écorce, que celles qui se font avec tant de pompe, sous le marbre, & sous le porphyre de ces grandes Basiliques de l'Europe. Le premier que nous auons baptisé, porte le nom de S. François Xauier, Patron de cette Mission; le second, de S. Ignace: ce sont deux freres de dix à douze ans, bien instruits, & qui sçauent parfaitement leur petit Catechisme: & comme ils estoient bien accoustumés à reciter dans la cabane, les matins & les soirs, tout ce qu'ils sçauoient de prieres, ils ont touché leur mere par leur exemple, & luy ont fait venir l'enuie de demander le baptême, qu'elle a obtenu en mesme temps qu'eux; ainsi doit-elle la vie de son ame à [76] ceux à qui elle a donné celle du corps, & la mere deuient heureusement disciple de ses enfans; ce qui n'est pas peu admirable parmy des Sauvages, dont les enfans ne viuent pas avec moins de liberté, que les Castors, & les Oiseaux.

Après ces heureux commencemens, & après en auoir rendu graces au Ciel, par le saint Sacrifice de la Messe, le dix-neufième, iour de Dimanche, dans l'Octaue du saint Sacrement, nous nous mettons en chemin pour entrer tout de bon dans les terres de Sathan.

Nous fortions donc du Lac sur vne riuiera, que nous auons nommée du S. Sacrement: elle est belle, large, & entrecoupée d'Isles, & de prairies; elle coule doucement, & nous porte à nostre aise l'espace de trois lieues, & plus. [77] Nous ne iugions pas que des eaux si paisibles, se püssent irriter, avec tant de furie,

second, that of St. Ignatius. These two are brothers, between ten and twelve years old, well instructed and thoroughly versed in their little Catechism; and, as it was their regular custom to recite, morning and evening in their cabin, all the prayers they knew, they influenced their mother by their example, and inspired in her a desire to ask for baptism, which she obtained at the same time with them. Thus she owes the life of her soul to [76] those to whom she gave that of the body; and the mother becomes happily her children's disciple—a relation worthy of no little admiration among Savages, whose children live in not less freedom than do the Beavers and the Birds.

After these happy beginnings, and after returning thanks to Heaven therefor by the holy Sacrifice of the Mass, on the nineteenth, Sunday, in the Octave of Corpus Christi, we started on our way to enter Satan's dominions in good earnest.

We accordingly issued from the Lake, upon a river which we named for the Blessed Sacrament. It is beautiful, wide, cut up by Islands and prairies; and has a gentle current on which we proceeded at our ease for the distance of three leagues and more. [77] We did not think that such peaceful waters could be lashed to so great fury against the rocks disputing their passage; but we were soon undeceived by a loud noise which warned us from afar to prepare for a struggle. And indeed, we encountered four waterfalls, one above another, which forced us to land four times; and while the Canoes were being carried up over the rapids, we had plenty of time to contemplate these natural cascades. But they cause more fear than pleasure to those who view them, appear-

contre les rochers, qui leur disputent le passage; mais nous fumes bien-toſt détrompez par vn grand bruit, qui nous aduertit de bien loin, de nous preparer au trauail: de fait, nous rencontrons quatre faults les vns ſur les autres, qui nous font mettre pied à terre par quatre fois; & pendant que les Canots s'éleuent au deſſus des rapides, nous auons tout loisir de contempler ces caſcades naturelles, qui cauſent plus de frayeur que de plaifir, à ceux qui les voyent, ne paroiffant que de l'écume, qui tombe ſur des roches, qui barrent le canal, placées les vnes ſur les autres, tantoſt en forme de marches, qui ſemblent eſtre bien ingenieufement trauaillées: tantoſt [78] comme vn amas de petites Montagnes, entaffées l'une ſur l'autre, dont les pointes ne ſortent de l'eau que pour menacer les paſſans d'un naufrage.

Nous auançons en fuite, près de deux lieux, ſur la meſme riuiera, qui reprend ſa premiere beauté, & qui marche ſi doucement, qu'elle paroît ne ſe deuoir plus iamais irriter; mais nous rencontrons bien-toſt vn cinquième portage, puis vn fixième, qui nous laiſſant trop fatiguez, nous oblige d'y chercher hoſtellerie pour paſſer la nuit: le bois voiſin nous en fournit vne belle, baſtie de grands arbres, ſous leſquels le repos qu'on prend, eſt bien plus doux, que ſous les lambris d'or & d'azur, où les inquietudes, & les inſomnies font leur ſejour, bien plus ordinairement [79] que dans le ſilence des foreſts.

Le vingtième iour, depuis noſtre depart de Tadouſſac, l'on prend les armes en main dès le point du iour, pour aller reconnoiſtre vn Canot, qui auoit paru le iour precedent, & qu'on iugeoit eſtre vn Canot d'Iroquois. Nous faiſons alte pour vn peu de temps,

ing to be nothing but foam falling upon rocks which block the channel, and are placed one above another—now in the form of steps, which seem to be very ingeniously fashioned; and now [78] like a collection of little Mountains piled one upon another, with peaks projecting above the water only to menace the voyager with shipwreck.

Then we proceeded for nearly two leagues on the same river, which resumes its former beauty, and flows so gently that it seems likely never to become turbulent again; but we soon came to a fifth portage, and then to a sixth, which left us so fatigued that we were forced to seek a hostelry wherein to pass the night. The neighboring woods furnished us a fine one, built of great trees, under which one slumbers much more sweetly than beneath the canopies of gold and azure where unrest and sleeplessness make their abode far oftener [79] than in the silence of the forests.

On the twentieth day after our departure from Tadoussac, the men took their arms at break of day to go and reconnoiter a Canoe which had appeared on the preceding day, and which they thought to be filled with Iroquois. We made a short halt, fearing a surprise from this enemy in some narrow portage. But we had another surprise which followed us much more closely—namely, death, which, after beginning its assaults on us at Tadoussac, passed all the rapids with us and, having carried off the eldest daughter of a Nipissirinen Captain, our Conductor, attacked the second so violently that in less than two days she followed her older sister to the other world. [80] The father's grief was such as to make it doubtful whether he would be able to conduct us to the

de peur d'estre surpris de cet ennemy, en quelque défilé de portage. Mais nous en auons vn autre, qui nous fuit de plus prés; c'est la mortalité, qui ayant commencé à nous attaquer à Tadouffac, a passé tous les faults avec nous, & après auoir enléué la premiere fille d'un Capitaine Nipissirien, nostre Conducteur; elle se iette si violemment sur la seconde, qu'en moins de deux iours, elle fuit en l'autre monde sa sœur [80] aînée. L'affliction du pere en est telle, qu'on doute s'il nous pourra conduire iusqu'à la Mer; du moins cet accident nous cause trois iours de retardement, pour vacquer aux pleurs accoustumez, & aux funérailles.

Nous commençons le vingt-troisième iour, par trois portages assez rudes, & nous retrouvons en fuite la riuere douce à son ordinaire. Cette alternatiue a quelque chose de charmant, quand après de grands combats, qu'on a rendus contre des bouillons importuns, on nauige sur vne eau paisible, meslée neantmoins de nos fueurs, que la chaleur du temps, & le trauail des auirons, tirent de tout nostre corps. A peine auions nous fait deux lieuës, dans cette douce amertume, qu'on [81] nous aduertit de quitter l'auiron, & de prendre en main de longues perches, pour franchir ces rapides fameux, par le recit desquels on auoit voulu nous épouuanter. Il est vray, que si les eaux eussent esté hautes, comme elles deuoient estre, nous eussions quasi desesperé d'en venir à bout; car outre que le courant, qui est impetueux, eust esté fort profond, les bords, qui sont presque par tout escarpez de grands rochers à perte de veüë, plantez perpendiculairement, & comme à plomb, eussent esté tout à fait inaccessibles; mais les eaux de ce grand torrent

Sea; at any rate, this unhappy occurrence caused us three days' delay for indulgence in the customary mourning, and for the burial.

We began the twenty-third day with three rather difficult portages, after which we found the river gentle again, as usual. This alternation has something charming about it, when, after a vigorous struggle with troublesome waters boiling up around us, we glide over a calm stretch of water, tranquil indeed, but mingled with our perspiration, which the heat of the weather, together with the toil at the paddles, draws forth from the whole body. Scarcely had we accomplished two leagues in this mingled pain and pleasure, when [81] we were told to drop our paddles and take in hand some long poles for propelling us up those famous rapids, the description of which had been intended to frighten us. It is true, if the water had been at its ordinary height, we would have well-nigh despaired of making head against it; for not only would the stream, swift as it always is, have been very deep, but also its banks—which are, almost throughout, naught but great steep rocks, extending as far as the eye can reach, planted upright and as if by the plumb-line—would have been entirely inaccessible. As, however, the waters of this mighty stream were lower than usual, they made the journey both less dangerous and easier for us. Accordingly, we embarked before four o'clock in the morning, and struggled ceaselessly against currents, [82] against rocks, against death, until five o'clock in the evening, taking neither food nor rest; and with all that long day's work, we made scarcely three short leagues' progress.

estant plus basses qu'à l'ordinaire, nous ont rendu ce chemin, & moins dangereux, & plus facile. On s'embarque donc auant quatre heures du matin; on combat contre les courans, [82] contre les rochers, contre la mort, sans desister, iusqu'à cinq heures du soir, sans prendre repas, ny repos; & après cette grande iournée, à peine a-t'on auancé de trois petites lieues.

Le vingt-quatrième, on est encore plus matineux, que le iour precedent; aussi reste-t-il bien plus de trauail, pour passer le reste de ces courans; que nous auons nommez, les rapides de S. Iean Baptiste: parce que nous les auons furmontez la veille, & le iour de la Feste de ce Saint.

Le vingt-cinquième, nous nous trouuons en vn lieu, où la riuiera se coupe en deux branches, l'une plus large, coulant du costé droit, & l'autre plus étroit du costé gauche: nous quittons celle-là, parce qu'elle est beaucoup plus difficile [83] que celle-cy, qui ne laisse pas de nous donner de l'exercice, nous obligeant à nous débarquer, & nous rembarquer cinq fois en peu de temps.

Le vingt-sixième est la grande iournée; car il faut porter les Canots, & le bagage sur de hautes montagnes, & faire plus de chemin par terre, que par eau. Ce feroit vn plaisir de marcher à l'ombre des grands arbres, & dans l'épaisseur des bois, si on n'estoit point chargé, si les iournées n'estoient pas si longues, ou qu'on ne les fist pas à pied; & ce feroit encore vn grand plaisir de voguer sur la riuiera, si on n'y marchoit pas plus qu'on n'y nage, parce qu'il y a plus de rochers que d'eau. Vne de ces iournées semble bien [1]ongue, quand on fait tousiours, [84] ou le mestier de marinier, ou celui de crocheteur; mais aussi le

On the twenty-fourth, we rose still earlier than on the preceding day; we also had much more work left to do, to accomplish the passage of the remaining rapids, which we named after St. John the Baptist, having made their ascent on the day of this Saint's Festival and the day preceding it.

On the twenty-fifth, we reached a point where the river divides into two branches, the wider one flowing from the right, and the other and narrower from the left. We did not take the former, because it offered much greater difficulties [83] than the latter, which did not fail, however, to give us exercise, compelling us to land and reëmbark five times within a short space.

The twenty-sixth day's journey was a hard one, since we were obliged to carry the Canoes and baggage over high mountains, and travel more by land than by water. It would be a pleasure to pursue our way beneath the shade of large trees and through the dense forests, if we carried no baggage, if the day's journey were not so long, or if we did not make it on foot; and it would also be a great pleasure to travel by boat on the river, if we did not walk the greater part of the way, owing to the excessive proportion of rocks to water. One of these day's journeys seems long indeed when the traveler is constantly discharging [84] the duties either of a boatman or of a porter; but, on the other hand, the evening seems very sweet, and one drops to sleep with great ease, even with no bed but the rocks. And these in our case formed here the limit of our labors and dangers and the beginning of a Lake, which we called the Lake of good Hope, because, upon once reaching it, the worst difficulties and dangers cease.

foir semble bien doux, & l'on s'endort bien aisément, sans autre matelas que le rocher, qui nous fut icy le terme des travaux, & des dangers, & le commencement d'un Lac, que nous auons appelé de bonne Espérance; parce que quand on y est une fois arriué, les plus grandes peines cessent avec les perils.

Les trois iours fuiuans, s'employent à passer des Lacs, puis à chercher dans le bois, des riuieres, puis rentrer dans d'autres Lacs, & dans d'autres riuieres, qui nous portent enfin à Nekouba, qui est, comme i'ay dit, le milieu des deux Mers, de celle du Nort, & de celle de Tadouffac. Nous trouuons pour la latitude quarante-neuf degrez, [85] vingt minutes, & pour la longitude trois cent cinq degrez, dix minutes, puisque de Tadouffac, tirant au Noroüest quart d'Oüest, nous rencontrons le Lac S. Iean, après trente-cinq lieuës du plus court chemin; & de ce Lac, dont la latitude est quarante-huit degrez, trente minutes, & la longitude trois cent sept degrez cinquante minutes, tirant encore au Noroüest quart d'Oüest, nous nous trouuons icy, ayant fait environ quarante-cinq lieuës en ligne droite.

Au reste, Nekouba est un lieu celebre, à cause d'une Foire qui s'y tient tous les ans, à laquelle tous les Sauvages d'alentour se rendent pour leur petit commerce. Voicy l'accueil que nous firent foixante hommes, qui nous y attendoient, [86] & qui se mirent en estat de nous receuoir à la mode du pays. Ils commencerent par des chants, & par des cris d'allegresse, dont ils faisoient retentir tout le riuage, & qui, dans leur simplicité, nous faisoient plus paroître la ioye qu'ils auoient de nostre venuë, qu'ils n'auroient fait avec des concerts bien étudiez, & des musiques

The three following days were spent in crossing Lakes, then in exploring the woods for rivers, then in resuming our course on more Lakes and rivers, which at length brought us to Nekouba—a place midway, as I have said, between the two Seas, that of the North and that of Tadoussac. We found its latitude to be forty-nine degrees, [85] twenty minutes, and its longitude three hundred and five degrees, ten minutes; for, proceeding Northwest by West from Tadoussac, we come to Lake St. John after traveling thirty-five leagues by the shortest route; and, still advancing Northwest by West from that Lake, whose latitude is forty-eight degrees, thirty minutes, and longitude three hundred and seven degrees, fifty minutes, we arrive here, having accomplished about forty-five leagues in a straight line.¹⁹

Furthermore, Nekouba is a place noted for a Market that is held there every year, to which all the Savages from the surrounding country resort for the purpose of conducting their petty traffic. I will describe the reception given us by sixty people who were awaiting us here, [86] and who proceeded to receive us after the native fashion. They began with songs and shouts of joy, wherewith they made all the banks reëcho, and thus, in their simplicity, showed us more unmistakably the delight they felt at our coming, than they would have done by highly elaborate concerts and royal bands of music. The harangues were then delivered; and, as we were still in our Canoes, ready to land, the Orator, who spoke for all, took his stand on a stump that chanced very conveniently to be at the water's edge. There he offered us the first greeting, addressing us at some length,—and with gestures, as if he had been in a

royales. Les harangues se font en fuite; & comme nous estions encore en Canot, prests à nous débarquer, l'Orateur qui portoit la parole pour tous, se plaça sur vne foughe, qui se trouua bien à propos au bord de l'eau; & de là, nous fit le premier compliment: & comme s'il eust esté dans vne Chaire dorée, nous harangua quelque temps avec action, iusqu'à ce que le bruit des fusils, dont on nous [87] salua, par vne décharge generale, couurit sa voix, & fit la peroraison de son discours. Ce petit tonnerre ayant cessé, les chants redoublèrent pour commencer la danse, qui se faisoit par les vieillards, & par les enfans pêle-mêle; mais avec telle cadence, que leur bal auroit trouué ses approbations en France. Nos Sauvages, qui estoient encor en Canot, répondoient à ces jeux, par de semblables ceremonies, & se piquoient à qui chanteroit le mieux, du moins, à qui crierait le plus fort. Ce nous fut vn diuertissement, qui nous fit oublier tout le passé; mettant pied à terre avec ioye, après les salues redoublées de part & d'autre.

Nous salions cette nouvelle terre, où Dieu nous a bien voulu conduire, par des chemins remplis [88] de croix; aussi est-ce pour la planter parmy ces forests, où iamais ce bois adorable n'a paru. On ne voit rien icy de beau, rien d'attrayant; c'est vn sol sec, aride, & sablonneux; les montagnes n'y sont couuertes que de rochers, ou de petites pointes d'arbres, qui ne trouuent pas assez d'humeur dans les creuasses où ils naissent, pour grossir. L'on n'y voit ny beaux bois, ny belles terres. Les hommes de ces contrées ne sçauent ce que c'est que de cultiuer la terre; ils ne vivent que comme les oiseaux, de proye, de chasse, ou de pesche; & souuent pendant l'Hiver, l'un & l'autre manquant, font

gilded Chair,—until the noise of the muskets, with which we were [87] saluted in a general fusillade, drowned his voice, and formed his peroration. This miniature thunder ceasing, the songs were redoubled for the opening of the dance, which was executed by old people and children mingled indiscriminately, but observing such perfect time that their performance would have won approbation in France. Our Savages, who were still in their Canoes, responded to these games with similar ceremonies—each striving to surpass the others in singing the best, or, at least, in shouting loudest. This was a diversion for us, and made us forget all the past, landing with much pleasure after the repeated greetings on either side.

We saluted this new land whither God had been pleased to lead us by paths full [88] of crosses; so, too, our coming was for the purpose of planting the cross amid these forests where that adorable wood has never been seen. Nothing beautiful, nothing attractive is to be seen here—the soil being dry, barren, and sandy, and the mountains covered only with rocks, or with little stunted trees which find insufficient moisture for their larger growth in the crevices whence they spring. One sees here neither fine forests nor beautiful fields; and the people of these regions know not what it is to cultivate the soil, but live simply as the birds do, on what prey they may secure by hunting or fishing. Often in Winter, when both fail, they themselves fall a prey to famine—moose and other animals being rare here because, owing to the scanty growth of wood, they find no covert. [89] Birds seem to have withdrawn from these solitudes, so few of them do we see. We find to be true what

eux-mêmes la proie de la famine : les originaux, & les autres bestes y sont rares, parce qu'ils n'y trouvent pas où loger, puisqu'il y a si peu de [89] bois. Les oiseaux semblent s'estre retirés de ces solitudes, tant on en voit peu. Nous trouvons vray, ce que nous disoient nos Sauvages, que quand nous serions parvenus icy, nous aurions passé le pays des Maringois, des Moufquites, ou Coufins, qui n'y trouvent pas dequoy vivre. C'est l'unique bien de ces deserts, de ne pouvoir pas même nourrir ces petites bestioles, fort importunes aux hommes. L'air est icy presque toujours embruné des fumées, que causent les embrasemens des forêts circonvoisines, qui s'allumant, à quinze & vingt lieues à la ronde tout ensemble, nous ont ietté leurs cendres de plus de dix lieues loin ; c'est ce qui a fait, que nous n'avons que rarement iotté de la beauté du Soleil à découvert ; il nous a toujours [90] paru voilé de ces nuages de fumée, & quelquefois avec tel excès, que les plus grandes eclipses de Soleil, ne rendent point l'air, la terre, & les herbes plus tristes, ny plus sombres. Ces embrasemens, qui sont icy fort ordinaires, pendant un mois ou deux de l'Esté, & qui nous ont fait voir quantité de forêts, toutes composées de tisons éteints, entretiennent l'air dans une si grande chaleur, & le rendent si étouffé, qu'on y a de la peine à vivre. La cause de ces accidens si étranges pourroit bien provenir, de ce que les bois d'icy ne sont composés que de petits pins, de prufles, & d'épinettes, tous arbres onctueux, dont la sève, sortant dehors, les enduit d'une gomme gluante, & visqueuse, qui rend une forêt entière, aussi [91] susceptible du feu, que seroit un Navire, par la poix & par le goudron dont il se defend contre l'eau. De

our Savages told us, namely, that upon arriving here we would have passed beyond the country of Mosquitoes, Midges, and Gnats, as they find nothing to live on here. That is the sole redeeming quality of these deserts,—their inability to maintain even those little creatures which are exceedingly troublesome to man. The air here is almost always brown with smoke, caused by the burning of the surrounding woods, which, catching fire all at once within a circuit of fifteen and twenty leagues, have sent us their ashes from more than ten leagues' distance. For this reason, we have but rarely enjoyed the beauty of a cloudless Sun, it having always [90] appeared to us veiled by those clouds of smoke—and sometimes to such a degree that the most perfect Solar eclipses do not render air, earth, and herbage more gloomy and somber. These fires—which are very common here for a month or two in the Summer, and as a result of which we have seen many forests wholly composed of charred wood—keep the atmosphere so very warm, and make it so stifling, that it is difficult to live in it. The reason of these so strange phenomena might well be that the woods are composed entirely of small pines, spruces, and thorns—all resinous trees whose sap, exuding, coats them with a sticky, viscous gum, rendering a whole forest as [91] inflammable as is a Ship from the pitch and tar with which it is made waterproof. Thence it results that in these countries, where it scarcely ever rains, the Sun's rays, beating upon the high rocky mountains, heat to such a degree all these substances, which are in themselves very combustible, that with the least application of fire—either by lightning, through carelessness, or through some Savage's mischievous

là vient, qu'en ces pays, où il ne pleut presque jamais, les rayons du Soleil frappant sur ces hautes montagnes de roches, échauffent tellement toutes ces matières, de foy très-combustibles, que si peu que le feu s'y mette, soit par la foudre, soit par la négligence, ou par la malice de quelque Sauvage, l'on voit en un moment des tourbillons de flammes, qui roulent dans les forêts, & qui se jettent sur ce menu bois, avec telle audace, qu'une fois, entr'autres, nous n'auons pu en défendre un de nos Canots, qui en étant surpris, pensa nous faire faire naufrage dans le feu.

Et ce qui est bien admirable, [92] c'est qu'à ces excès de chaleurs succèdent des froids si vehemens, qu'on se sert encore de raquettes, pour marcher sur les neiges dans le mois de Juin : & pour n'en pas dire davantage, nous y auons remarqué, que les violettes n'y viennent que cinq mois après celles de France.

Ce pays, si disgracié de la nature, ne laisse pas d'avoir ses habitans : qui, ayans part à la Rédemption de Iesus-Christ, aussi bien que nous, méritent bien que nous leur procurions : pour les faire jouir d'un repos éternel, après tant de peines, dans lesquelles ils traignent leur misérable vie.

Au reste, nous auons vu des peuples, de huit ou dix nations, dont les uns n'auoient jamais ny vu de François, ny entendu parler [93] de Dieu ; les autres, qui auoient été baptisés autrefois à Tadoussac, ou au Lac de S. Jean, gémissoient depuis plusieurs années, après le retour de leurs Pasteurs. Nous auons donc la consolation, d'avoir fait entendre l'Evangile, pour la première fois, à diverses nations, dont plusieurs enfans ont été baptisés, plusieurs

intent—we straightway see whirlwinds of flame rolling through the forests, and pouncing upon these dwarf woods with such avidity that, on one occasion among others, we could not prevent them from assailing one of our Canoes which, being suddenly overtaken by them, made us think we were going to be wrecked in the fire.

One thing that is very remarkable [92] is, that to these excesses of heat succeed cold spells of such intensity that snowshoes are used for walking on the snow as late as the month of June; and, to give no farther instances, we have noted that violets do not appear here until five months later than in France.

This country, although so ill-favored by nature, nevertheless has its inhabitants—who, having as well as we a share in the Redemption of Jesus Christ, fully deserve that we should secure it for them, in order to enable them to enjoy eternal rest after the manifold hardships amid which they drag out their wretched lives.

Furthermore, we have seen people from eight or ten nations, some of whom had never beheld a Frenchman or heard [93] of God; others, who had been baptized formerly at Tadoussac or at Lake St. John, had been for many years sighing for the return of their Pastors. We have, then, the consolation of having preached the Gospel for the first time to various nations, many of whose children have been baptized, many adults instructed, and many penitent souls reconciled through the Sacrament of Confession; while all that poor wandering Church has been strongly encouraged to persevere in the Faith. All this has greatly rejoiced, among others, a poor young man who is only waiting for death, having one of

adultes instruits, plusieurs penitens reconciliez par le Sacrement de Confession, & toute cette pauvre Eglise vagabonde, a esté fortement encouragée à persequer dans la Foy, ce qui a bien réioüy, entr'autres, vn pauvre ieune homme, qui n'attend plus que la mort, ayant vne iambe désia toute pourrie; il a passé l'Hiver tout seul en cet estat, n'ayant pour compagnie que sa femme, & les petits enfans, au milieu [94] des forests; il ne cessoit de soupirer après quelque Pere: & par vn instinct tout diuin, il se promettoit d'en voir vn dans peu de temps, quoy que iamais il n'en ait paru dans ces quartiers-là. Dieu luy donna le courage, & les forces de se traifner iusqu'à Nekouba, sans penser y deuoir rencontrer son bon-heur, en nous y trouuant. Et comme il auoit desia esté disciple du S. Esprit, il fut aisé de le faire assez sçauant, pour participer à nos mysteres; il fut donc baptisé avec sa famille; & rauy de cet heureux rencontre, il s'en retourna chez luy, c'est à dire dans les bois, pour y continuer & perfectionner, dans l'innocence du Christianisme, la vie qu'il auoit menée iusqu'alors; ce qui, sans doute, auoit touché le cœur de Dieu, pour mettre en chemin [95] de salut ce pauvre estropié, par vne faueur tres-signalée.

SECTION II. DANGERS SUR LE CHEMIN DE LA MER
DU NORT.

CES coups de Prouidence (continüent les Peres dans leur Iournal) ne payent-ils pas, avec vfure, les peines qu'on prend d'aller si loin à la conqueste des ames? Vn seul entretien des choses celestes, qu'on aura avec vn pauvre Sauvage, au coin d'un bois, ou sur le panchant de quelque rocher; vne ame gagnée à Dieu, vn enfant baptisé, vn barbare à vos

his legs already quite corrupted. In this condition he passed the Winter in isolation, with only his wife and little children for company, in the heart [94] of the woods. He ceased not to sigh for one of the Fathers and, by an instinct altogether divine, promised himself that he should see one in a short time, although never before had one appeared in these regions. God gave him the courage and strength to drag himself as far as Nekouba, without a thought on his part that there he would attain his blessedness in finding us. And, as he had already been a disciple of the Holy Ghost, it was easy to instruct him sufficiently for sharing in our mysteries. Accordingly, he was baptized with his family; and, delighted at this happy meeting, he returned to his home—that is, to the woods—there to continue and perfect, in the innocence of Christianity, the life he had previously led. This had doubtless touched God's heart to put [95] the poor cripple in the pathway of salvation by a very signal favor.

SECTION II. DANGERS ON THE WAY TO THE NORTH SEA.

“**D**O not such dispensations of Providence” (continue the Fathers in their Journal) “recompense with usury the fatigues undergone in coming so far to win souls? A single conversation on heavenly themes, held with a Savage in some wooded nook or on the edge of some rock; a soul won for God; a child baptized; a barbarian at your feet weeping over the sins of many years, although they be often years of innocence,—these impart a joy greater than [96] the trouble caused by all the hardships of a long and arduous journey. Even were one to have only the consolation of honoring God by the holy

pieds, qui pleure des pechez de plusieurs années, quoy que ce soient fouuent des années d'innocence, donne plus de ioye, que [96] n'ont donné d'ennuis, toutes les peines d'un long & d'un penible voyage. Quand on n'auroit que cette consolation, d'honorer Dieu par le saint Sacrifice de la Messe, en des terres où iamais sa diuine Maiesté n'auoit esté lotée, que par le chant des oiseaux, & par le bruit des rapides, qui portent sa voix avec leurs torrens, & qui la font retentir au milieu de leurs tourbillons d'eau; certes on s'en tient trop recompensé; & il faut y auoir passé, pour conceuoir le contentement qu'il y a, de voir Iesus-Christ dominer, pour la premiere fois, sur un Autel enrichy d'écorce, & sous les plus frelles accidens de la nature; de le voir adoré dans des pays, où le Demon a regné de tout temps, avec un empire absolu.

Cette ioye est grande, sans doute, [97] mais aussi la grace, & bien plus la nature, demandent ce lenitif, pour ne pas succomber en un chemin, qui est tout bordé de croix, & remply de toutes sortes de dangers: car sans parler de cette maladie inconnue, & de cette corruption maligne, dont nous n'auons pu nous defendre au milieu de nos precipices, sans rien dire des écueils, qui nous preparoient autant de naufrages, que nous faisions de pas, sans faire mention de la famine, dont il estoit bien mal-aisé de nous defendre, estans près de deux cent ames, dont la plus grande partie n'auoit pas la moitié des provisions necessaires, en un pays qui ne fournit point d'autre mets que de la mouffe, ou des fétilles; & où nous aurions encore moins trouué, si la Prouidence, qui dresse des [98] tables au milieu des deserts pour les mouchérons,

Sacrifice of the Mass, in lands where his divine Majesty has never received praise except through the song of birds and the roar of rapids,—which carry his voice in their floods, and make it reëcho amid their whirlpools,—that certainly would be only too great compensation. And one must be there in person to conceive the satisfaction there is in seeing Jesus Christ hold sway, for the first time, over an Altar bedecked with bark and subject to the slightest accidents of nature; and in seeing him worshiped in countries where the Evil One has ruled with absolute sovereignty from the beginning of time.

“ This joy is undoubtedly great, [97] but, be it also said, grace and, still more, nature demand this alleviation to avoid succumbing on a journey beset throughout with crosses, and full of all sorts of dangers. For—not to mention that unknown disease and malignant infection, from which we were unable to guard ourselves amid the precipices on our route; to say nothing of the rocks, which threatened to wreck us at every step we took; to leave untold the famine which we found it no easy task to ward off, comprising as we did nearly two hundred souls, the greater part of whom had not half enough to eat, being in a country which furnishes no dish except moss and leaves, and in which we would have found still less than we did, had not Providence, which spreads [98] tables in the deserts for the little flies, taken the same care of us as of the sparrows; not to describe our other hardships,—it was quite enough that the Iroquois was always before and behind us, on the right hand, on the left hand, and in our midst. On our right, he has destroyed the Squirrel nation, as we shall relate at the close of this Chapter; on

n'eust eü pour nous les meſmes ſoins qu'elle a eü pour les paſſereaux. Sans deduire nos autres miſeres, c'eſtoit bien aſſez que l'Iroquois fuſt touſiours deuant, & derriere nous, à coſté droit, à coſté gauche, & au milieu de nous: A droit, il a détruit la nation des Eſcurieux, comme nous dirons à la fin de ce Chapitre; à gauche, il a taillé en pieces les François, & les Sauvages des Trois Riuieres, qui, comme nous auons dit au Chapitre premier, alloient à Nekouba, auſſi bien que nous: derriere nous, à peine ſommes-nous partis de Tadouſſac, que les ennemis y arriuent, & après y auoir fait maſſacre de quelques François, s'ils ne viennent point ſur nous, c'eſt que Dieu les aueugle, [99] & leur en oſte la penſée: deuant nous, & au terme de noſtre voyage, qui eſt la Mer du Nort, l'Iroquois pretend y eſtre en meſme temps que nous; il eſt party de ſon païs pour ce ſuiet, ne pouuant trouuer d'autres bornes à ſes rauages, que la Mer, & la plus éloignée de ſon païs; iuſqu'où ny François, ny Sauvages d'icy, n'ont encore pû penetrer.

Ce n'eſt pas tout, nous les auons eu, comme dans noſtre ſein, & au milieu de nous. Cent quatre-vingt de ces écumeurs nous dreſſerent des embuſches dans le Lac de S. Iean, où nous nous ſommes arreſtez aſſez long-temps pour viſiter, & pour conſoler les reſtes d'une Eglise deſolée: Ne nous ayant point rencontrés, ils changerent de route. S'ils nous euſſent ſuiuſ [100] & apperceus, ils nous pouuoient tres-aſſément deſſaire, nous prenant, ou bien lors que nous eſtions à combattre les bouillons d'eau, ou bien au milieu de quelque portage, lors que chacun allant & venant chargez de Canots, ou de paquets, ſans armes, ſans deſenſe; lors que les femmes languiffantes auoient

our left, he has cut to pieces the French and Savages from Three Rivers who, as we said in the first Chapter, were going to Nekouba as well as we; in our rear, scarcely had we left Tadoussac when the enemies arrived there, and if they did not proceed against us, after murdering some Frenchmen there, it was because God blinded them, [99] and made them forget all about it. In front of us, and at our journey's end, which is the North Sea, the Iroquois intended to be there as soon as we, having left his own country for that purpose, because unable to find any other limit to his ravages than the Sea,—and that, too, the one farthest distant from his country, whither neither French nor Savages from our land have yet been able to penetrate.

“ That is not all. We have had them in our midst, and, as it were, in our very bosom—a hundred and eighty of these rovers having lain in ambush for us on Lake St. John, where we tarried long enough to visit and cheer the remnants of a devastated Church.³⁰ Not meeting us, they changed their route. Had they followed [100] and caught sight of us, they could very easily have defeated us—taking us either when we were fighting with the turbulent waters, or else in the midst of some portage, when each one was going or coming, laden with Canoe or packages, without arms or means of defense; and when the women, in utter weariness, found it very difficult to drag themselves through the brushwood; while the children, unable to follow them, were filling the woods with their cries.

“ In these situations, the men seemed to scale the hills with feet and hands, or else, fully laden as they were, they preserved their balance on the pinnacles

grande peine à se traifner par les broffailles; & que les enfans ne les pouuant fuiure, rempliffoient la forest de leurs cris.

Là les hommes semblent efcalader les cofteaux avec les pieds & les mains, ou bien ils se balancent fur la pointe des rochers, tout chargez qu'ils font, pendant qu'un faux pas leur ouure un precipice: Bref l'un court, l'autre s'arrefte; l'un chante, & l'autre pleure; tous fuënt, tous plient fous le [101] faix; & dans ces allées, & ces venuës, reïterées plus de cent foixante fois, en foixante & quatre portages, tout fe fait à la hafte, fans ordre, & dans toutes les confufions imaginables, & neantmoins neceffaires en cette nature d'embarquemens. Or qui eft-ce qui a pour lors empesché l'Iroquois de nous ioindre, & de nous prendre, ou les uns après les autres, ou tous enfemble à leur difcretion? Certes il leur eftoit auffi facile, comme il eft au Chaffeur, de mettre la main fur de pauvres oifeaux, qui fe demenent inutilement dans les filets. Celuy feul nous a conferuez, qui nous fait dire avec le Prophete, *Qui fperant in Domino current, & non laborabunt, ambulabunt & non deficient*: nous nous fommes trouuez en affeurance dans les perils, & en [102] repos au milieu de nos courfes, parce que toutes nos esperances n'eftoient appuyées que fur Dieu, qui feul a pû nous faire échaper les mains de nos ennemis, lefquels ont enfanglanté toutes les terres, excepté celles fur lefquelles nous marchions; ils ont enuironné toutes nos démarches.

Ce qui nous confirme dans cette verité, c'eft la trifte nouvelle que nous apprenons, & qui fait changer toute la face de nos affaires. On nous rapporte, que l'Iroquois nous a preuenus, & qu'ayant furpris

of rocks, while a single false step would cause a fall from a precipice. In a word, some were hastening forward, others halting; some singing, others lamenting; while all were perspiring and bending under their [101] burdens. And in these goings and comings, repeated more than a hundred and sixty times in sixty-four portages, everything was done in haste and disorder, amid the greatest confusion imaginable, and yet a confusion unavoidable in this kind of boating. Now, who was then preventing the Iroquois from meeting us and taking us prisoners—either one after another, or all together, as they saw fit? It certainly was as easy for them to do so as it is for the Hunter to lay his hand on some poor birds struggling vainly in the snares. He alone preserved us who causes us to say with the Prophet: *Qui sperant in Domino current et non laborabunt, ambulabunt et non deficient.* We have enjoyed security in our perils and [102] rest amid our journeyings, because all our hopes were based only upon God; and he alone has been able to make us escape the clutches of our enemies, who have stained with blood all the lands except those through which we pursued our course, and have encompassed us at every step.

“What confirms us in this truth is the sad news that reaches us and changes the entire aspect of our affairs. We are told that the Iroquois have forestalled us, and have surprised the Squirrel nation, several days’ journey hence, defeating it utterly—and so terrifying all the surrounding tribes that they have all dispersed in quest of other and more remote mountains, and of rocks more difficult of [103] access, where their lives may be safe. The panic is said to

la nation des Escurieux, à quelques iournées d'icy, il l'a défaite entierement, & a ietté vn tel effroy dans tous les peuples circonuoifins, qu'ils se font tous diffipez, cherchant d'autres montagnes plus reculées, & des rochers de plus difficile [103] accès, pour mettre leur vie en feureté; on dit que la frayeur s'est portée iufqu'à la Mer, où nous allions, & où ces barbares pretendent bien porter, dès cette année, leur cruauté; pour pouffer leur conquefte auffi auant vers le Nort, qu'ils ont fait les années dernieres vers le Midy.

A la nouuelle de cette Nation ruinée, si proche du lieu où nous fommes, nos Sauuages ne songent plus qu'à retourner fur leurs pas, puisque les peuples qu'ils alloient chercher, se font diffipez: nous nous trouuons pareillement obligez de leur tenir compagnie, regrettant le tort que font les Iroquois à la Foy, en empeschant la publication, & retardant le cours de l'Euangile.

Quand il n'y auroit que cette [104] seule confideration, pour entreprendre la destruction d'un peuple, qui détruit par tout le Christianisme, ne feroit-ce pas vne guerre sainte, & vne heureuse croifade, qui peut signaler la pieté, & consacrer le courage des François, contre ce petit Turc de la Nouvelle France? Sans luy, nous auions de belles esperances pour cette Mission; non seulement, parce que elle nous ouuroit la porte à de grands païs, & à quantité de nations, dont nous ne connoiffons encore que les noms; mais auffi, parce que Monseigneur l'Euesque de Petrée, dont le zele, après auoir passé les Mers, donne iufques dans le plus profond de nos forests, auoit tellement à cœur ce dessein, qu'il en a ietté les premiers fonde-mens, & par sa liberalité, & [105] par le beau nom de

have spread even to the Sea-coast whither we were going, and whither these barbarians fully intend this year to extend their cruelty, in order to push their conquests as far toward the North as they have done, of late years, toward the South.

“ Since hearing of that Nation’s overthrow, so near our present position, our Savages think of nothing but retracing their steps, as the tribes they were going to visit have dispersed. For the same reason we find ourselves obliged to bear them company, regretting the injury done to the Faith by the Iroquois in preventing the publication of the Gospel, and in retarding its course.

“ Even were this the [104] only consideration,—namely, to undertake the destruction of a people who are overthrowing Christianity everywhere,—would not that be a holy war and a blessed crusade, well fitted to signalize the piety and consecrate the courage of the French against this little Turk of New France? But for him we had fair hopes of this Mission’s success, not only because it was to open the door to great countries and many new nations of which we yet know only the names; but also because Monseigneur the Bishop of Petràa, whose zeal, after crossing the Seas, extends even to the remotest depths of our forests, had this enterprise so much at heart that he took the first steps toward its realization, both by his liberality and [105] by the fair name of Saint Francis Xavier, which he gave to the Mission,—in order that that holy Apostle of the East Indies might sustain the same relation to the West, through the proximity of our Kilistinons and of our North Sea to the Japan Sea. But the Iroquois are worse than the bonzes and brahmans: they are not

Saint François Xauier, qu'il a donné à cette Mission; afin que ce saint Apôtre des Indes Orientales, le fust aussi des Occidentales, par le voisinage de nos Kiliſtignons, & de nôtre Mer du Nort avec la Mer du Japon; mais les Iroquois ſont pires que les bonzes, & que les brachmanes; on ne les défait pas avec la plume, mais avec les armes; & il n'y a point de Pirates ſur la Mer de la Chine, ſi dangereux, & dont les rauages ſoient proportionnément ſi vniuerſels. Nous penſions bien éviter leur rencontre, ayant pris ce grand détour ſi affreux par Tadouſſac; mais le mal-heur des autres, tant François, que Sauvages, qui ſont tombez entre leurs mains, en même chemin que nous; la défaite d'une des nations que nous [106] cherchions, & les embuſches qui nous ont eſté dreſſées de toutes parts, nous ſont dire bien véritablement, *Miſericordia Domini, quia non ſumus conſumpti.*

Les deux Peres ne diſent rien de leur retour, parce qu'ayans repaſſé par les mêmes chemins, ils ont rencontré les mêmes écueils, franchy les mêmes faults, & ſuby les mêmes peines; & ſi quelquefois le courant des eaux, avec leſquelles ils deſcendoient, leur a diminué le trauail, ce n'a pas eſté ſans leur augmenter le peril; eſtant choſe tres-difficile de razer, avec grande impetuoſité, les rochers, ſans les heurter; & de courir ſur le bord des precipices, ſans y faire vn faux pas: la vîteſſe nuit en ces rencontres; on voudroit bien demeurer plus long-temps au milieu des [107] gouffres, qu'on ne voit pourtant qu'avec effroy; les torrens emportent vn leger Canot avec telle promptitude, qu'on compte les abyſmes qu'on évite, par les momens du iour, & par les coups

to be defeated with the pen, but by force of arms; and there are no Pirates on the China Sea so dangerous, and whose ravages are proportionately so general. We thought surely to avoid meeting them by taking this wide and perilous detour by way of Tadoussac. But the misfortune of others,—French as well as Savages, who have fallen into their clutches on the same route that we took,—the overthrow of one of the nations we [106] were coming to see, and the ambuscades laid for us on every side, make us say with much truth: *Misericordiæ Domini quia non sumus consumpti.*"

The two Fathers say nothing about their return, because, coming back the same way, they encountered the same rocks, cleared the same rapids, and underwent the same hardships. And if, at times, the current of the stream, down which they made their descent, lightened their labors, it did not fail to increase their danger—as it is very difficult to graze the rocks, when going at full speed, without dashing against them; and to make one's way along the edge of an abyss, without taking a false step. In such circumstances, haste brings disaster. One would like to remain longer amid the [107] whirlpools, even though they are viewed only with apprehension. The floods bear a light Canoe along with such swiftness that one numbers the bottomless gulfs he has escaped by the moments in a day, and by the paddle-strokes he makes, while he scarcely has time to note all the perils he avoids.

But, after all, it is a pleasure thus to pursue one's voyage when, amid all these waterfalls, one sees

d'aïron qu'on donne; & à peine a-t'on loisir de reconnoître les perils qu'on échappe.

Mais après tout, c'est vn plaisir de voguer ainsi, quand parmy toutes ces cheutes d'eau, on se voit soustenu des douces mains de la Prouidence de Dieu, qui fait toucher le port, lors mesme qu'on fait naufrage. C'est ce qui anime nos Missionnaires, qui ne desesperent pas de renouer, au plustost, cette Mission; puisque nous n'auons iamais plus esperé la ruïne de ceux qui en ont interrompu le cours, que maintenant. Dieu vetille [108] donner mille & mille benedictions à nostre bon Roy, c'est de sa pieté, & de sa generosité, que nous attendons ce coup.

himself upheld by the gentle hands of the Providence of God, who brings the voyager into port even in case of shipwreck. This it is that cheers our Missionaries, who do not despair of reviving this Mission at a very early date, since we have never been more hopeful than now of the destruction of those who have checked its progress. May God [108] bless a thousand times our good King, from whose piety and generosity we are awaiting this result.

BIBLIOGRAPHICAL DATA: VOL. XLVI

CII

For bibliographical particulars of the *Relation* of 1659-60, see Vol. XLV.

CIII

An interesting letter written to Jerome Lalemant, his superior, by René Ménard, Jesuit missionary to the Ottawas, from the mission of Nôtre Dame de Bon Secours, on Keweenaw Bay, Lake Superior, June 2, 1661. The original MS. of the letter is in the archives of the Society at Paris, where it was copied by a French scribe, whose apograph rests in the archives of St. Mary's College, Montreal. This apograph we follow in the present publication. There is another copy of this letter at St. Mary's, made by Father Felix Martin; it occupies pp. 16-19 of Martin's biography of Ménard—a closely-written MS. of 23 pp., principally made up of Ménard's letters, and of facts contained in the *Relations*.

CIV

These two letters, written from Quebec to the Prince de Condé,—one by Ragueneau, dated October 12, 1661, the other by Governor Du Bois d'Avau-gour, dated the following day,—we publish as found in Rochemonteix's *Jésuites et la Nouvelle-France*, tome ii., pp. 525-527. Both were copied by Rochemonteix from the originals in the Condé archives (Chateau de

Chantilly), the press-marks being *Papiers de Condé, série P, tome XXV*, the Ragueneau letter being folio 157, and the other, folio 162.

CV

The letter of Chaumonot to his fellow-Jesuit, Germain Rippault,—dated Quebec, October 20, 1661,—we obtain from Carayon's *Première Mission*, pp. 260–262. Carayon gives the name, tentatively, of Chaumonot's correspondent as "P. Ripauls (?);" we are able, however, to supply the correct name. The original MS. rests in the archives of the University of Pont-à-Mousson, where Rippault died in November or December, 1663; see Sommervogel's *Bibl. de la Comp. de Jés.*, tome vi., p. 1874.

CVI

For bibliography of the *Journal des Jésuites*, see our Vol. XXVII.

CVII

In reprinting the *Relation* of 1660–61 (Paris, 1662), we follow the original Cramoisy edition, from the Lenox Library copy. It is usually classed as Le Jeune's, and contains an introductory epistle from him to the king. The "Permission" was "Fait à Paris ce 20. Ianuier 1662;" and the "Priuilege" was "Donné à Paris le 23. Ianuier 1662." The volume is no. 117 of Harrisse's *Notes*.

Collation: Title, with verso blank, 1 leaf; epistle "AV ROY," pp. (6); text, pp. 1–213; "Table des Chapitres," pp. (2); "Priuilege" and "Permission," p. (1). Signatures: *a* in four, A–N in eights, O in four. No mispaging.

Copies have been sold or priced as follows: Harassowitz (1882), no. 41, closely trimmed, priced at 125 marks; O'Callaghan (1882), no. 1240, sold for \$45, and had cost him \$38 in gold; Barlow (1890), no. 1310, sold for \$16. The following libraries have copies: Lenox, New York State Library, Harvard, Brown (private), Ayer (private), Laval University (Quebec), Library of Parliament (Ottawa), British Museum, and Bibliothèque Nationale (Paris).

NOTES TO VOL. XLVI

(*Figures in parentheses, following number of note, refer to pages of English text.*)

1 (p. 137).—The "porcelain" or "wampum" of the aborigines, laboriously cut from shells, soon found a rival, for many purposes, in the glass beads supplied by the European traders. These were of two kinds, of which W. M. Beauchamp says: "The *canons* were probably the long cylindric or bugle beads, one to three inches, or even more, in length; these are frequent in Iroquois sites. The *rassades* were spherical or ovate beads."

2 (p. 137).—The jacinth or hyacinth is a precious stone, known from very ancient times. It is a form of silicate of zircon, having dodecahedral crystals, and is orange-brown in color. Jacinths were prescribed, in old formulas, in a great number of aromatic electuaries, to which potent properties were attributed.—Guibourt's *Hist. naturelle des drogues simples* (Paris, 1876), t. I, p. 318, 319.

3 (p. 139).—On the margin of the sheet containing this paragraph is written, "from bay de Ste. Therèse, This 1st of March, 1661." Arriving at the present Keweenaw Bay on St. Theresa's day, Ménard named the bay for that saint. His residence while there must have been in the vicinity of L'Anse, Mich. At the end of this letter, he mentions the Algonkin name of the place as Chassahamigon—a name apparently used by no other writer. A similar name, however, occurs in De Bougainville's report (dated Aug. 19, 1757) of the capture of Fort William Henry. He gives a list of the Indian allies present on that occasion; among these are "14 Sauteurs, from Coasekimagen."—*N. Y. Colon. Docs.*, vol. x., p. 608.

4 (p. 141).—The name St. Esprit was applied by the early French explorers to numerous localities (as was Espiritu Santo by the Spaniards; cf. vol. xlv., note 21). The bay mentioned in the text as St. Esprit was that since known as Chequamegon. For much interesting information regarding this region, see Davidson's "Missions on Chequamegon Bay," in *Wis. Hist. Colls.*, vol. xii., pp. 434-452.

5 (p. 145).—Claude David, born in 1621, arrived in Canada and

settled at Three Rivers, in 1649. In that year, also, he married Suzanne de Noyon, by whom he had seven children. He died in 1687.

Sieur Ducolombier was brother-in-law of Marie le Neuf, wife of Jean Godefroy (Tanguay's *Dict. Général.*, p. 208, *note*).

6 (p. 145).—The Joliet here mentioned was probably Adrien (vol. xlv., *note* 9), eldest son of Jean (vol. xxx., *note* 18). The date of Adrien's birth is not given by Tanguay, but must have been about 1641 or 1642. It is not known when he died.

7 (p. 145).—Cf. with this letter of Ménard those given in *Relation* of 1664, chap. i.

8 (p. 147).—D'Argenson, who had come to Canada July 11, 1658, found his position, as governor, full of perplexities and embarrassments. The colony was in constant danger from the Iroquois, and its military forces were entirely inadequate to repel the enemy. Its finances were greatly strained, but the Hundred Associates would do nothing to relieve them. The governor and the ecclesiastical authorities were at continual strife—partly over questions of precedence, and partly in regard to the management of public affairs. D'Argenson finally asked to be relieved from his post, and the Baron Dubois d'Avangour was appointed in his place, arriving in Canada Aug. 31, 1661.—See Parkman's account of the administrations of both governors, and of the difficulties in their way, in *Old Régime in Canada* (Boston, 1875), pp. 115–130. Cf. Rochemonteix's *Jésuites*, t. ii., pp. 302–325. Ragueneau says, in a letter to his general, Nickel, dated Sept. 15, 1661 (Martin's apograph, in archives of St. Mary's College, Montreal): "Monsieur d'Argenson is returning to France, after serving 3 years as governor of Canada. He has always been somewhat ill-disposed toward both our Society and Mgr. the bishop of Petreæ."

9 (p. 165).—This Fillon is probably Michel Feuillon, born 1639. He married Louise Bercier, by whom he had six children.

10 (p. 167).—"These words, *jusques à ce jour*, were apparently added afterward, although they, as well as the rest, are in Father Jerome's handwriting" (Quebec ed. of *Journal*, p. 293, *note*).

11 (p. 173).—François Malherbe was one of the most prominent of the Jesuit donnés in Canada. He was born about 1626; at an early age, he was in the Huron country as an engagé of the Jesuit mission there. After the martyrdom of Brébeuf and Lalemant, their remains were carried to Ste. Marie by Malherbe. Having given proof in Huronia of his religious vocation, he entered the Jesuit order (about 1654), becoming a coadjutor or lay brother. The last fourteen years of his life he spent in the missions at Lake St. John and Chicoutimi,

with De Crépieu. Hardships and age brought on a long and severe illness, from which he died, April 19, 1696. The circular letter upon his death is in the Montagnais MS. of De Crépieu, which was recently discovered in the archiepiscopal archives at Quebec. The letter was printed in *Rapport sur les missions du diocèse de Québec*, April, 1866, pp. 52-54; this publication contains some errors in dates, which we are able to rectify by the original MS.

12 (p. 177).—Michel André (surnamed de St. Michel) was born in 1639, in Normandy; his wife was Françoise Nadreau. They had ten children, all daughters.

13 (p. 179).—The names of these unfortunate men are given in the registers of Nôtre Dame, Quebec. They are cited in the Quebec edition of the *Journal*, p. 298, note 1.

14 (p. 181).—La Guay is probably the surname of Jean Normand. He married (1650) Jacquette Riverin (according to Tanguay; but Vivran, as given in Quebec edition of *Journal*, p. 300, note 2). Two months after her death, he married Romaine Boudet; his death occurred in April, 1666.

15 (p. 183).—The MS. has *Moret*, but it seems evident that it should read *Morel*; for Monsieur Thomas Morel was appointed first curé of Chateau Richer in the autumn of 1661; and there is no proof that he arrived before that year.—Quebec ed. of *Journal*, p. 301, note 1.

16 (p. 183).—Jean Péronne Dumesnil, sieur de Mazé, an advocate in the Parliament of Paris, was in 1660 sent by the Hundred Associates to examine into their affairs in Canada. His investigations revealed, as he claimed, fraud and embezzlement by several of the most prominent habitants, especially the members of the Council. They refused to make reparation to the company; and when the Associates surrendered Canada to the crown (1663), the habitants attacked Dumesnil, who was obliged to return to France. See Parkman's *Old Régime*, pp. 131-144.

Péronne's son Louis came with D'Avaugour as his secretary. The other son, whose death is mentioned in the text, is named in the Nôtre Dame register as Michel Péronne, called sieur Des Touches. This would indicate that De Mazé was a son or brother of Champlain's ensign Destouches, who was in Canada from July, 1626, to September, 1627. Sulte (*Canad.-Fran.*, t. v., p. 40) cites a *Memoire* of 1671, by Péronne Dumesnil. Parkman (*ut supra*) cites Dumesnil's *Memoire* embodying the result of his investigations in Canada, written late in 1663 or early in 1664; he claims that the frauds in the colony amounted to 3,000,000 livres.

17 (p. 187).—Abbé de Queylus had returned to Canada in August

of this year, with documents authorizing him to act as curé at Montreal; Laval declined to recognize them until he should receive further information. The king, meanwhile, ordered that De Quey-lus should be immediately sent back to France; he accordingly embarked Oct. 22, as mentioned in the text.

18 (p. 249).—Regarding the discovery of Hudson Bay, see vol. xiv., *note* 22.

19 (p. 275).—The route taken by our missionaries was up the Chamouchouan River. They followed it probably to the mouth of its tributary, Chegobich River, ascending then the latter stream to its source, Chegobich Lake. A short portage would convey them thence to Ashouapmouchouan Lake, into which the Nikaubau (Nekouba) River carries the waters of Nikaubau Lake. This lake is, as the writer states, about midway between Tadoussac and Hudson Bay; and it is almost at the summit of the watershed,—about 1,300 feet above sea-level.

20 (p. 287).—Reference is here made to the Porcupine tribe, visited by De Quen in 1647 (vol. xiv., *note* 13).



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